

**Olympism in practice: an evaluation of the
effectiveness of an Olympism education
programme to resolve conflicts between
primary school students in Sri Lanka**

By

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ABSTRACT

Olympism in practice: an evaluation of the effectiveness of an Olympism education programme to resolve conflicts between primary school students in Sri Lanka

Societies divided by brutal conflicts require possible ways to reconstruct their peaceful societies. As a nation that is divided by an ethnic conflict that spanned almost three decades, Sri Lanka urgently requires an ongoing peace process. High quality education for the younger generation can provide the positive force for generating peace and preventing from future conflicts. This study investigated how Olympism education could strengthen conflict resolution competencies among primary students in ethnically divided societies in Sri-Lanka. This research examined the initiatives first by coming across the impact of education in promoting peace among Sri Lankan primary students. Secondly, the study provided an explanation for the potential of Olympism in conflict resolution and promoting peace among Sri Lankan primary students.

The study introduced an integrated model of Olympism values and conflict resolution strategies, and this program was trialed in two primary schools one each of the two main ethnic groups of Sinhalese and Tamils in Sri Lanka. A mixed method approach was used and data was collected using surveys and interviews. In each school, there was one group that was taught the programme and was the experimental group, and there was a control group not taught the programme. The pre and post-test survey data from all students in the control and experimental groups were analysed according to four hypotheses using Analysis of Variance. The interviews of 16 students from the experimental group from both schools were analysed thematically and contributed data about students' perspectives.

This study aimed to discover possible unifying factors and attain a more holistic view about the nexus of Olympism, physical education and conflict resolution. Considering the effects of the intervention, the most notable finding of this study was that conflict resolution and Olympism education integrated curriculum intervention significantly improved experimental group students' conflict resolution competencies. It was also found that students' conflict resolution competencies improved regardless of their gender or ethnicity. The experimental group students also had an increase in Olympism competencies. The competencies that students had the greatest change were related to physical, social, critical and conflict resolution literacy. The findings from the interviews supported the stages of Mezirow's Transformative Learning theory. This research concluded that strategically designed and carefully managed Olympism lessons could help students to develop and enhance competencies of conflict resolution.

Key words: Conflict, ethnic animosity, education, peace, physical education, Olympism, reconciliation

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CHAPTER ONE

Introduction

1.0. Introduction

Children living in divided societies have a double challenge to understand and be able to resolve conflicts in their own community and to understand other communities. When societies are battered by a long term civil conflict then the best possible post conflict assistance is needed to meet the challenges of reconstruction (Boyden, 2000; Hart, 2004; Lopes-Cardozo, 2009). In conflict affected situations urgency is paramount from government initiatives through to education in schools. According to Lopes-Cardozo (2009) children and youth in emergency situations urgently need “schools that provide a protective healthy and safe environment as a key means of securing psychosocial support and protection” (p. 31). Without a critical and thorough understanding of the complex context in the long-term conflict, children could end up with a set of irrelevant or even undesirable attitudes and skills (Hart, 2004). The challenge for governments and civil society is to channel the energy, ideas and experience of youth and children into contributing in positive ways to the creation of more peaceful societies (United Nations, 2006).

Education has a key role to play in conflict situations and Nicolai and Triplehern (2003) claim that education programmes support children’s psychological and social well being by re-establishing normal routines and peer network. According to Nicolai and Triplehern (2003) education has the capacity to offer “an adaptive response, addressing some of the particular conditions that arise from conflicts” (p. 20). Reaffirming this argument, Save the Children Fund (2006) emphasises that education can be an essential part of the recovery process for children who lived through armed conflict and education can protect children in conflict affected situations and contribute to more

stable post conflict situations. In the post conflict societies, educational programmes can incorporate the skills, understanding and attitudes needed for peace and conflict prevention (Sommers, 2004). This is occurring in Sri Lanka, a country that has suffered 30 years of ethnic conflict.

Both critical and problem solving approaches to peace through education can be achieved through teaching and learning about equity and social justice. Lopes-Cardozo, (2009) argues that “there should be space for discussions on sensitive themes, such as the recognition of truth and reconciliation” (p.31) in such educational programmes. Educators are beginning to focus on helping children develop conflict resolution strategies independent of adult intervention (Ramsey, 1991). Educators can create new strategies to teach conflict resolution within different subjects beginning from the primary school level. These strategies can be primarily aimed at answering the question how a primary school curriculum area such as physical education could contribute to teaching about conflict resolution? Themes around Olympism in physical education have the potential for teaching social and life skills of conflict resolution and acquiring positive attitudes, values and morals. This study will develop an integrated curriculum of Olympism and conflict resolution and trial this in two primary school settings. I aim to investigate the capacity of this Olympism programme to improve understandings of both Olympism and conflict resolution within a deeply ethnically segregated society in Sri Lanka.

1.1. Historical background

Sri-Lanka is a multiethnic and multi-religious nation in the Indian Ocean. Its population is composed of three major ethnic groups, namely Sinhalese, Tamils and Muslims. These are consolidated within the four religions of Buddhism, Hinduism, Islam and Christianity and the

majority of the Sinhalese are Buddhists while most of the Tamils are Hindus. These communities have lived harmoniously over many centuries (Silva, 1996). However, in the last thirty years (1977-2009) Sri Lanka has been battered by a brutal ethnic conflict. The origin of the conflict can be attributed to post-independent political decisions and education and language policies which polarised ethnic relations between the two major communities Sinhalese and Tamils (Bandarage, 2008), and this had a major impact on Sri Lanka's politics, economy, society and education system (Lopes-Cardozo, 2009).

As the conflict escalated Sri-Lanka's ethnic divisions became worse. The effects on children in particular caused emotional trauma, social rejection and even physical abuse. Children were recruited to the battle-front without the consent of the parents (UNICEF, 2001), and recruitment of child soldiers for separatists' activities continued despite international protests. The fear of their children being forced into action by the Liberation Tamil Tiger Elam (LTTE) stopped parents from sending their children to schools and therefore, many schools were unable to function. (Ministry of Education, Sri Lanka (MOESL), 2002). In addition, many victimized children were living in refugee camps as internally displaced people and this further interrupted the schooling process. Some schools in the war-affected area were taken over for government sponsored rehabilitation camps and children were deprived of education over many years.

At the present time, Sri Lanka is moving to reconcile the societal conflicts caused by civil war and terrorism (The Central Bank Report, Sri Lanka, 2010). Although the Sri Lankan government defeated the LTTE terrorist's military actions of the civil war, McAllister, (2009) emphasises that "the victory of a comprehensive peace is however still to be achieved" (p.3). This is despite great efforts by many groups from different ethnic communities shrives for peace. According to Bandarage (2008) all those committed to a lasting peace on the island of Sri Lanka as well as the

Indian Ocean region and the world at large, “need to broaden their understanding of the conflict and the non violent situations” (p.1). Enhancing civic knowledge and understanding among students is an important measure to promote respect for diversity, democratic governance and civic liberties in the secessionist conflict in Sri Lanka (National Institute of Education (NIE), Sri Lanka, 2005). Therefore, Sri Lanka urgently sought an ongoing peace process to integrate the divided society. This peace process can be implemented in many ways, such as rehabilitation of combatants, community development programmes, implementing political solutions and through education. Organising high quality educational programmes for the next generation can be a positive force for peace and prevention of further conflict. These high quality educational programmes include those known as peace education.

1.2. Current peace education initiatives in Sri Lanka

Reardon (2000) emphasises that peace education comprises a range of sub fields freely held together by a few common purposes. According to Toh (1987) peace education has emerged from “the global struggles for peoples in both South and North against structural violence” (p.59). Sri Lanka has implemented educational reform to overcome the barriers caused by the ethnic conflict that started several decades ago (MOESL, 1998). In this section I discuss and briefly critique the nature of peace initiatives, within three areas of curriculum, educational opportunities and teacher training.

1.2.1. Curriculum

In 1997, the Sri Lankan Ministry of Education initiated extensive educational reforms which were intended to make the school curriculum less fragmented (MOESL, 1998). The reforms introduced peace education and values education as a specific novel topic to the Sri Lankan primary and

secondary school curricula. This enhanced learning opportunities about citizenship and human rights. Peace education in schools was directly focused on promoting ethnic harmony (MOESL, 1998). The 1997 reforms also increased opportunities available for the study of religions in schools. These peace education initiatives were introduced while the conflict still continued. Since the end of the military conflicts in 2009, these peace education programmes have continued.

The success of the peace initiatives however was limited. Firstly, the present peace education curriculum did not address the broader needs of post-conflict situation in Sri Lanka (Lopes-Cardozo, 2009). Miller and Affolter (2002) emphasise that in post conflict situations peace education projects should address how children outgrow the violence that threatens to disable them. These authors introduced an ecological approach that can provide a framework for addressing the multiple dimensions of post-conflict learning. This include interventions in different multidimensional settings such as home (micro level), community (exo level) and national and cultural (macro level) (Miller & Affolter, 2002). Integrated micro, exo and macro level initiatives are nonexistent in the current Sri Lankan peace education curriculum.

Second, peace education alongside new subjects such as values education, and citizenship education, which is introduced to the Sri Lankan primary and secondary school curricula, has been implemented without achieving the desired outcome (Lopes-Cardozo, 2009). Implementers did not specifically seek to develop students' creativity through peace education. Peace education in schools does not often include cooperative learning and group skills, yet these might be essential for successful peace education programmes. Bringing together theory and practice is currently a challenge for peace education curriculum in Sri Lanka.

The concept of peace is introduced to the Sri Lankan school curriculum only through a major in social science, and a minor in aesthetic subjects and languages. This is too narrow and peace education is not integrated into other subjects in the curriculum such as Mathematics, Science or Physical Education (PE). There is widespread ignorance of the importance of integrating peace education with subjects that are mostly oriented on practical and personal experiences. This aspect of subject integration is an area for further development.

Thirdly, even though Sri-Lankan majority are Buddhists, schools have an equal opportunity to teach religions other than Buddhism such as Hinduism, Christianity and Islam for minority ethnic groups (MOESL, 1998). In the religious education curriculum it is still possible to concentrate on the students' own religion but not other religions. This is also happening in the wider society. Religions are directly affected by the ethnic conflict; therefore, integration among ethnic groups seems only apparent within the same religious group. Nevertheless, all religions spread harmonious values; yet integration through religion is rarely achieved in Sri Lanka.

Lastly, the inadequacies of the curriculum also included banning teaching history from the school curriculum leading to a lack of opportunity to learn about and understand the Sri Lankan ethnic conflict (Lopes-Cardozo, 2009). This has led to a complete omission of students learning about how their ancestors lived in harmony, and how their ancestors remedied ethnic problems during bygone eras.

1.2.2. Educational opportunities

Sri Lankan government has provided greater access to education by granting free education from primary education to tertiary education. An average enrolment rate of 97% indicates that most Sri Lankan children have access to primary school (Lopes-Cardozo, 2009, p. 23). This situation helped

students to be involved in more opportunities for peace education. Another initiative to enhance peace in Sri Lankan schooling context was the increased opportunities for learning languages other than the mother tongue. According to the 1997 Education reforms all children should learn both Sinhala and Tamil languages at school (MOESL, 1998). This opportunity has been very successful for communication between each other, expressing ideas, talking about each other's problems and building social cohesion between Tamil and Sinhalese students in Sri Lanka. The Sri Lankan Ministry of Education also delivered free students' and teachers' textbooks on human qualities and peace values.

However, unequal educational opportunity is another issue that tends to contribute to a barrier to successful peace education in Sri Lanka. Lopes-Cardozo (2009) identified "unequal distribution of teachers and educational material creates inequality and regional disparities resulting in an urban-rural and North-South division within the country". She also noted that "due to high costs of many extracurricular activities; the number of initiatives remains low" (p. 24). For instance, in most Sri Lankan state schools, involvement of students in extracurricular activities is dependent on their parent's income. Due to the ongoing recession and poverty in Sri Lanka, low income parents are unable to encourage their children due to the extra cost for extracurricular activities (Jayaweera & Gunawardane, 2009). In addition, parents' low income social status encouraged them to lose interest in intercultural meetings. Lack of participation in parents' and teachers' meetings at schools lends parents unaware of school peace initiatives (Lopes-Cardozo, 2009). These situations in schools may disturb peace initiatives.

Although the Sri Lankan government has provided more access to primary education, a segregated school system continues to disrupt peace education initiatives. Sinhalese students most often go to Sinhala medium schools and similarly Tamil students to Tamil medium schools.

Although there are few mixed medium schools, these schools function in their own language not with any linking languages. In particular, parents', students' and teachers' lack of knowledge of other languages have lead to an escalation of segregation even within the same school.

Another issue for the failing of peace education initiatives in Sri Lankan schools is, since peace education was not evaluated as a subject in the General Certificate of Examination (ordinary or advance level), and in response to Sri Lankan parental high academic expectations and demands for major subjects, peace education was not often a preferred subject for students.

1.2.3. Teacher training

According to Bar-Tal (2002) the success of peace education is "more dependent on the views, motivations and abilities of teachers than traditional subjects" (p.33). Teachers therefore, need guidance about the peace education initiatives. Perera (2000) emphasises that the Sri Lankan general Education Reforms legislated in 1997 demanded for a new emphasis within pre and in-service teacher training. Particularly, the areas teacher training emphasis on "education for human values, human rights, national cohesion, gender rights, and the environment and language skills in all three languages, Sinhala, Tamil and English" (p. 1). According to these teacher training programs, trainee teachers are expected to develop skills of empathetic listening, democratic leadership, developing self-esteem and conflict resolution through role plays (Perera, 2000). These teacher training initiatives helped to promote the Sri Lankan peace education programs in schooling context.

Nevertheless, there has been a long tradition of teacher-centred teaching and learning strategies of peace education by mainly using explanations of textbooks rather than student-centred activity-based teaching and learning strategies in Sri Lankan schools. Lopes-Cardozo (2009) points

out that frequently peace education in Sri Lanka is not child centered, and experiential learning is often absent. Most teacher training programs have delivered the content of introduction to peace such as theories of peace, importance of peace, definitions of peace yet, failing to withstand the approaches to child-centered teaching. Lack of teacher training in teaching peace through child centered approaches has strongly contributed to the lack of success of peace education initiatives at Sri Lankan state schools (Earnest & Finger, 2006)

The Ministry of Education in Sri Lanka implemented peace education immediately but failed to consider the full impact on student learning and made frequent changes to the teacher's handbooks and student's textbooks. Consequently, In-service and pre-service teacher training did not successfully address the concepts of peace and this gave rise to a lack of specialist peace education teachers. On the other hand, those who are willing to teach peace education as generalist teachers have rare opportunities to be engaged in peace education teacher training (Earnest & Finger, 2006).

The absence of teacher guidelines that provide instructions for transforming peace education theory into practice has also been a barrier for successful peace education initiatives in Sri Lankan schools. Currently most teachers do not possess the confidence to engage in peace initiatives at school. These are the serious problems related to implementing peace education in Sri Lankan schools and there is a need to introduce new peace education initiatives to Sri Lankan schools which could address post-conflict situations through experiential learning, and activity-based student centered teaching-learning approaches. As presently outlined physical education and school sports might be a possible means of promoting peace education.

1.3. Physical Education, school sports and peace education

Scholars (Austin & Brown, 1978; Giebink & McKenzie, 1985; Shields & Bredemeier, 1995; Talbot, 1997; Nanayakkara, 2003; Papacharisis, Goudas, Danis, & Theodoraki, 2005; Bailey, 2006) argue that physical education and sport based programmes in schools support the social development of youth. Talbot (1997) stresses the importance of physical education (PE) as a medium for education. Austin and Brown (1978) conducted a study in schools and found that physical education has the ability to promote students' social behaviors such as enthusiasm, effort, sharing responsibility, organise, and play. Reaffirming the above statement, research from Giebink and McKenzie (1985, cited in Shields & Bredemeier, 1995) also found that physical education was effective in promoting students' social behavior.

Shields and Bredemeier (1995) emphasise that physical education benefits from "the diverse range of values, goals and objectives that permeate education more broadly" (p.199). Bailey (2006) stresses that physical education and school sport can make important contributions to the education and social development of children and youth. Similarly, Papacharisis, Goudas, Danis, and Theodoraki (2005) highlighted that a peer to peer, sport-based life-skills program targeted at youth through its integration with school sport programs have supported the student's effectiveness of life skills education such as goal setting, problem solving and positive thinking. In Sri Lanka, the practical application of physical education and school sports can contribute in a major way to enhance learning and promote social cohesion (Nanayakkara, 2003). Students start learning PE in their primary schools; therefore, from their childhood students can learn how to live in harmony through learning PE. Physical education may be a curriculum area that presents many opportunities to overcome ethnic hatred and could contribute to building harmonious relationships between the different ethnic communities.

1.3.1. Choosing 'Olympism' for research

The concept of Olympism is exemplified by efforts to integrate people in divided societies and to bring peace among the different nations in the world through sport (International Olympic Committee (IOC), 2011). One example of this is when North and South Korean athletes marched together in the 2000 and 2004 Olympics. The goal of Olympism is to place sport at the service of the harmonious development of human beings, with a view to promoting a peaceful society concerned with the preservation of human dignity (IOC Olympic Charter, 2010, Fundamental Principle 2; p. 9). One of the main objectives of Olympism is educating individuals and assisting them to adapt to their living conditions (Lassoued, 1997). This might suggest that Olympism could provide a foundation for human development.

Kohe (2010) encourages educators to reappraise their understandings of 'sport' and 'Olympic movement' by "proposing critical questions grounded in significant world issues such as environment sustainability, globalisation, politics and social justice and equality" (p. 480). Accordingly, the concept of Olympism has the capacity to promote an atmosphere of friendship and solidarity among children, youth and adults which can be considered prerequisites for peace and conflict resolution in Sri Lanka. Therefore, Olympism has potential to be a powerful vehicle for teaching Sri Lankan children and youth the social and life skills of conflict resolution and for acquiring positive attitudes, values and morals.

I chose Olympism for my study because the concept of Olympism is already included in the physical education curriculum in primary and secondary schools in Sri Lanka. However, very little attention has been given to the concept of Olympism in the Physical Education curriculum in Sri Lanka (Nanayakkara, 2003). The consequences of this are as follows:

1. The student's general knowledge about Olympism is very low
2. The concept of Olympism is used in schools only in the opening ceremony of their annual sports meet.
3. Physical Education teachers teach Olympism as classroom based lessons mostly around the history of the Olympics. Therefore, students rarely obtain practical knowledge about Olympism.
4. In Sri Lanka due to the lack of resources, physical education teachers get very little chance for in-service training during their career. Within this limited training period, teacher educators pay attention to health science, athletics, team games and the physical education School Based assessment system. Therefore, they do not have much enough time to attend to the philosophical debates around sports (p. 15).

As discussed above, there is a need to find out about possible approaches to teaching and learning about Olympism within PE curriculum of state primary schools. The practice of the concept of Olympism as a core curricular activity in Sri Lankan state primary schools could play a vital role by encouraging positive social skills among the next generation.

1.4. Defining Olympism

The International Olympic Committee (IOC) is the supreme authority of the Olympic Movement (IOC, 2007). The IOC's fundamental mission is to achieve the goal to generate a better world by educating youth through sport that is practiced in accordance with Olympism and its values (IOC, 2007). The mission of the IOC also includes cooperating with competent public or private organizations and authorities in an endeavor to place sport at the service of humanity and thereby to promote peace. The promotion of a peaceful society is one of the primary goals of the modern Olympic Movement, and the Olympic Charter (IOC, 2007) clearly articulates the relationship between sport and peace:

The goal of Olympism is to place everywhere sport at the service of the harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dignity. To this effect, the Olympic movement engages alone or in cooperation with other organizations and within the limits of its means, in action to promote peace (IOC, 2007, p. 8).

In addition, article 6 of the Olympic Charter (IOC, 2007) states that;

The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play (IOC, 2007, p. 8).

This suggests that the Olympic Games have the capacity to promote an atmosphere of friendship and solidarity, which can be considered prerequisites for peace.

One of the major functions of the Olympic Games is to promote and celebrate Olympism. Pierre de Coubertin conceived modern Olympism, in 1894 (IOC, 2007). According to the fundamental principles, the Olympic Charter (IOC, 2010) defines Olympism:

Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy found in effort, the educational value of good example and respect for universal fundamental ethical principles (IOC, 2010, p. 8).

According to these definitions, it seems that Olympism is a concept which aims to promote peaceful societies through sport, and attempts to achieve this goal through the education of young people.

The IOC's role of promoting peace through the concept of Olympism demonstrates in the Charter as follows:

1. To encourage and support the promotion of ethics in sport as well as education of youth through sport and to dedicate its efforts to ensuring that, in sport, the spirit of fair play prevails and violence is banned;

4. To cooperate with the competent public or private organisations and authorities in the endeavor to place sport at the service of humanity and thereby to promote peace;

15. To encourage and support initiatives blending sport with culture and education; (IOC, 2010, P. 3).

In addition, the IOC in 1991 established the International Olympic Truce project which aimed to:

1. Raise the awareness and encourage political leaders to act in favour of peace;
2. Mobilize youth for the promotion of the Olympic ideals;
3. Establish contacts between communities in conflict;
4. Offer humanitarian support in countries at war;
5. To create a window of opportunities for dialogue, reconciliation and the resolution of conflicts (IOC, 2009, P.1).

This IOC initiative was supported in the form of a United Nations resolution on 25th October 1993, by article of 48/11 (UN, 2008). The Israel and Palestine Olympic Committees have been engaged in discussions with the IOC about how to develop sports during the time of conflict. In addition, the joint plan to send the Israeli and Palestinian athletes to the Mediterranean Games in 2013 is another example of the IOC's contribution to the achievement of making the world a more peaceful place through sport (IOC, 2011).

The integrated IOC and the UN's initiatives have been focused on the attainment of the UN's Millennium development goals through sports. One of the best examples of such recent initiatives is the establishment of the Olympic Youth Centre in Lusaka by the Zambian Olympic Committee. This centre aimed to develop not only sports but also health, social cohesion and community development programmes among Zambian youth (IOC, 2011), and thereby enhance social cohesion in Zambia. For adults, the Sri Lankan National Olympic Committee developed sports programmes to promote social cohesion and to empower women in Jaffna peninsula who were victims of the civil war (Olympic Council of Asia (OCA), 2011). Both of these initiatives are examples made by IOC through a focus on Olympism that integrates with the UN's Millennium development goals. The IOC's mission of integrating Olympism, youth, sport, culture and education is of particular relevance because it provides a foundation and framework for human development by promoting a peaceful world. Education appears to have a central role to play.

1.4.1. Olympism education (Olympic education)

The meaning of the term 'Olympic education' appears in the pedagogy of sport and in Olympic research after 1970 (Muller, 2004). Olympic education, as a means for the cultivation of ethical values, is perceived as a multidimensional educational tool aimed at exercising influence in all dimensions of human nature (Kamberidou, 2008, p. 49). Patsantaras (2008) emphasises that Olympic education appears today as an educational model which pursues the harmonization of the elements of human nature.

However, Culpan and Wigmore (2010) introduce a new term 'Olympism education' rather than the traditional term 'Olympic education'. According to Culpan and Wigmore (2010) Olympic education tends to focus on the Olympic Games while Olympism education focuses on the perspectives of the concept of Olympism. Culpan and Wigmore (2010) argue there is a need for '*Olympism education*' to change current Olympic education practice. Culpan and Moon (2009) defined Olympism education as "a culturally and critically relevant, experiential process of learning an integrated set of life principles through the practice of sport" (p. 17). This definition affirms the IOC's definition that Olympism is blended with culture and sport. I define Olympism education as a process of holistic human development in post modern society; that nourishes ethical behaviour through sport, strives to excel in the spirit of fairness and flourishes humanitarianism.

This study aims to focus on ways in which students use learning of Olympism education for resolving their conflicts. Therefore, above stated Culpan and Wigmore's (2010) definition will be used as the operational definition throughout this research.

1.5. Research focus

1.5.1. Summary of background for study

The 1997 educational reforms in Sri Lanka provided an opportunity to promote peace in primary and secondary school levels. However, there were shortcomings in this regard such as disorganised peace education initiatives, undeveloped peace theories and practices, programmes are not withstanding the needs of post-conflict situations and high demand for student centred, activity based and joyful, peace education initiatives. Current Sri Lankan peace education initiatives were implemented nearly fourteen years ago during the ongoing civil war. Therefore, these peace initiatives are less competent to address the current Sri Lankan post-conflict situations. Consequently, a need was identified to develop and test new strategies for peace education from the primary school level in Sri Lanka.

Although evidence suggested the potential for sport to promote peace through the concept of Olympism, the potential of Olympism education to resolve conflicts between school students though a physical education curriculum is yet to be investigated. The relevance of the research is to understand whether the practical and pragmatic teaching in schools of the International Olympic Committee's goal *to contribute to building a peaceful and better world by educating youth through sport practiced in accordance with Olympism and its values* can indeed apply to real world situations. This research specifically targets physical education and makes a strong link between youth, Olympism, sport education and peace. Accordingly, this project will focus on the need for Sri Lanka to use sport to assist people to resolve conflicts. This brings two ideas of sport and peace together and the interface is a sport-peace nexus.

1.5.2. Research aims and methodology

The overarching aim of this study was to examine the effectiveness of implementing Olympism education lessons in Sri Lankan state primary schools with the purpose of increasing children's knowledge of resolving conflicts in order to achieve peace.

Based on the above mentioned aim, the following specific research questions were formulated:

1. What do Sri Lankan primary students learn about Olympism and its values from a series of lessons on Olympism education?
2. Can Sri Lankan primary students apply their knowledge of Olympism to resolve conflicts?

This study was planned with a focus of developing a programme as an intervention and data will be collected before and after the intervention. This suggests the use of questionnaires and collecting data from students about their perspectives at the end of the intervention. Therefore, surveys and interviews were chosen as data collection methods; a mixed method approach. The rationale for selecting mixed methods approach for this study was also to encompass both quantitative and qualitative research methods.

Mixed methods approach was recently employed by scholars (Dorovolomo, 2009; Willenberg, Ashbolt, Holland et al, 2010; Hylok, 2011; Thomas, Nelson & Silverman, 2011) in sport and physical education research carried out with students. Dorovolomo, (2009) used a mixed method approach to explore his study how children are involved in games and play during school break times and whether active free play is being encouraged. Willenberg, Ashbolt, Holland et al, (2010) used mixed method approach to investigate students' perceptions on their school playground and physical activity. Hylok, (2011) explored students' perceptions to explain the relationship between

physical activity and academic achievement in adolescents by using mixed methods. Thomas, Nelson and Silverman, (2011) emphasise the importance and appropriateness of using mixed methods in physical activity and physical education research.

These studies motivated and inspired the researcher to conduct a mixed method research study with young students. I aim to discover possible unifying factors and attain a more holistic view about the nexus of Olympism, physical education and conflict resolution.

1.6. The rationale

The purpose of this study is to investigate how a program of Olympism education trialed in two Sri Lankan state primary schools could increase students' knowledge of conflict resolution. Conflict resolution is "a constructive approach to interpersonal and intergroup conflicts that helps people with opposing positions work together to arrive at mutually acceptable compromise solutions" (Morton, 1991, p. 1). Peace education includes antiracism, conflict resolution, multiculturalism, cross-cultural training and the cultivation of a generally peaceful outlook (Soloman, 2002, p. 7). Therefore, it is very important to conduct this research in Sri Lanka as the country's need for peace education is highly recognized.

This research aims to investigate whether an approach of teaching and learning process in Olympism education can enhance conflict resolution skills in primary school students. For instance, by learning Olympism, can primary school students learn how to deal with conflict resolution and to respect each other? How can the inclusion of Olympism values in education promote discussions around conflict resolution and change primary school students' conflict situations. A conflict resolution and Olympism values integrated-curriculum model aims to teach primary school students about intercultural sharing of views, and to facilitate finding answers to

community problems. This study aims to find answers to the question whether learning Olympism values in early years could help students to build a better future as a good citizen. It is important to know whether primary school students could be more confident in thinking of ways to manage their emotions in their present situation and express their feelings of anger, frustration and indignity more intelligently, after learning Olympism values. Therefore, introducing the concept of peace and conflict resolution skills to the next Sri Lankan generation by practice is very urgent. In addition, I aim to investigate whether primary school students' knowledge and skills of conflict resolution could be constructed by means of student centered learning, that involves them in first hand experiences of resolving conflicts.

It is questionable how Sri Lankan primary school students will have the opportunities to explore the relationship between various areas of conflicts which they are daily confronted within different environments, and how their own attitudes could influence negatively or positively to resolving conflicts through their first hand experiences. Sri Lankan people have faced the ethnic conflict for three decades and at the present time they need to know ways to help people to avoid future conflicts. In particular, they need to be able to manage a conflict through their own experiences.

It is open to debate whether the implementation of an Olympism education and conflict resolution integrated curriculum model could make a difference to the normal physical education curriculum. This study bears significant practical and sociological relevance to educational research. Therefore, the findings aimed to provide profound implications for researchers, teachers and administrators.

1.7. Researcher's expertise and interest of sport research

The rationale for selecting Sri Lanka as the research site is familiarity of the researcher in Sri Lankan societies. The researcher was born and raised in Sri Lanka and has first hand experience of the 30 years long ethnic conflict. In particular, as the researcher, I am very familiar with the Sri Lankan education system and have extensive experience of nearly fifteen years in the Ministry of Education in various positions as a secondary school teacher, lecturer in teacher education and assistant secretary of the Ministry of Education in Sri Lanka and have many positive and negative experiences at different levels of the field of education. Therefore, the research sites were easily accessible and in particular, the cultural differences between the participant groups were understandable.

The researcher has also worked for seven years as a visiting lecturer at the National Institute of Sport Science in Sri Lanka that provided national level experience in educating physical education teachers, government sport officers and sport administrators. This opportunity provided the researcher with a great understanding and involvement in the Sri Lankan government's initiatives for enhancing amateur sports clubs, and sport federations. Experience of working as a resource person at the National Olympic Academy in Sri Lanka since 1999 also significantly enhanced my knowledge, skills and attitudes towards Olympism. The experience in understanding both the sporting and education sectors have been the predominant impact on the researcher's desire to seek a novel remedy to the polarisation within Sri Lankan society, that is, through sport education.

All of my academic work is related to Asia and currently I am an associate member of the 'University of Canterbury's Centre for South Asian Studies'. Therefore, my previous experience in sport and peace research work, conference presentations and peer reviewed publications related

to Sri Lankan and Asian sport and physical education have also inspired me and was a genuine motivation for undertaking this study.

1.8. The study's contribution to academic knowledge

There are initiatives around the world that use sport on a more micro-level to address specific local and regional problems (Coalter, Allison, & Taylor, 2000; Amara, 2002; Benefort & Cunningham, 2002; Keim, 2003). However, there is little research based evidence that either supports or refutes the assumption that peace (social harmony) is promoted by using sport. This study's contribution to academic knowledge is that it will systematically examine a possible way in which the sport peace nexus can be strengthened through the teaching of Olympism and PE. Therefore, this research aims to be a new perspective on peace education initiatives and may encourage new thinking about sport and peace research in the world. This study directly addresses the UNESCO's theme "learning by doing" by applying a sport and peace nexus and the IOC's theme "sport as a tool for human development" by learning and practicing human values through sports.

Olympism is a social philosophy which emphasises the role of sport in world development, international understanding, peaceful co-existence, and social and moral education (Parry, 2003). Nevertheless, it would seem that there are no research studies that specifically use Olympism education in school physical education to teach conflict resolution skills to students. Certainly, in a Sri Lankan and even the South Asian context there appears to be no research of this nature. This doctoral study aims to contribute to academic knowledge in regards to the use of Olympism and how it might be used to strengthen the sport peace nexus. Therefore, the findings of this study

would help to improve not only South Asian but also the whole world students' conflict resolution competencies.

A lack of macro theory in the field of conflict resolution through sport, PE and Olympism has predisposed researchers towards critical and empirical academic works and this field requires rigorous comparative studies. This study will contribute to the academic knowledge particularly in regards to the use of Olympism and how it might be used to strengthen the conflict resolution skills.

My study provides a novel idea that proposes a framework for a conflict resolution model through sport and aims to test it within a strongly polarized Asian society characterized by ethnic conflict.

1.9. Overview of the research

This thesis consists of seven chapters. The ordering and reporting of relevant information is steered by the analytical framework of the thesis and subsequent chapters are accordingly aligned to different aspects of Olympism education and conflict resolution.

Chapter one introduces the research. This section explores the background to the research, in particular, the current post-conflict situation in Sri Lanka. Educational reforms that have a purpose of integrating people in Sri Lanka and the rationale for research are highlighted. This chapter also outlines the derivation of the key concepts of Olympism.

The second chapter introduces and discusses the conceptual frameworks of Olympism and conflict resolution. I review the scholarly arguments of Olympism education, and Coubertin's attempt at social reform by educating youth through sport. This chapter also explores the critical

issues of sport, Olympism and peace. An extensive review of conflict resolution models followed by a critical analysis of issues dealt with and conflict resolution praxis in schools is also presented in this section. The second chapter also includes the theory of humanism as the theoretical foundation of this study.

The third chapter outlines the methodological issues relating to this research. Mixed (quantitative and qualitative) methodology is identified and justified as appropriate research design for this study. Detailed information of the data collection instruments is presented and is followed by the procedure of the data collection. The methods used in the data analysis procedures are outlined for both the analysis of quantitative and qualitative data. The ethical issues raised in this study are included at the end of this chapter.

Chapter four reports the data analysis of the quantitative data. This is based on the descriptive statistics of the students' test results of schools A and B pre and post intervention. Results of the two questionnaires (OE and CR) are analysed using analysis of variance and covariance (ANOVA and ANCOVA).

Chapter five reports the analysis of qualitative results of this study. Data gathered from the semi-structured interviews are analysed using thematic analysis, organized as first order themes followed by second order themes.

Chapter six synthesizes the findings and discusses the main findings of this research. The main findings from the qualitative and quantitative findings are discussed in terms of the two research questions and returns to the focus of Olympism education practice and conflict resolution in the Sri Lankan schooling context.

The final chapter presents the conclusions and implications of study, and concludes with suggestions for future research.

CHAPTER TWO

Review of literature

2.0. Introduction

Reviewing the literature is an essential task in all research (Gratton & Jones, 2004). As Thomas and Nelson (1996) argue that whatever the topic, past research is invaluable in planning new research. The literature review is necessary to build the rationale for a study and to help make decisions on operational definitions and methods (Portny & Watkins, 2009). Using the existing literature on a topic is “a means of developing an argument about the significance of the research and where it leads” (Bryman, 2004, p. 39). Before commencing data collection, and considering the research design, “it is important that a researcher become knowledgeable in the chosen subject, understanding not only the appropriate concepts, but also the work that has been done on the subject previously” (Gratton & Jones, 2004, p. 219). According to Portny and Watkins (2009) researchers will review the literature in the development of a research question and the interpretation of findings. Bryman (2004) concludes that a competent review of the literature is also “at least in part a means of affirming researcher’s credibility as someone who is knowledgeable in the chosen area” (p. 40).

The specific aims of this review of literature are to identify the present state of knowledge about teaching and learning in Olympism and conflict resolution and to review conceptual learning frame works of Olympism and conflict resolution.

This chapter comprises six sections. The first discusses Pierre de Coubertin and his educational mission on Olympism. The second, the definitions of Olympism and Olympism education are highlighted in accordance with the specific context of this research. The third part explores the integration of sport and Olympism with peace. The operational definitions of the key research concepts for conflict and conflict resolution models are reviewed in the fourth part. The initiatives of School Based conflict resolution studies are examined in the fifth section. Finally, this is followed by an overview of the theoretical framework underpinning this study.

2.1. Coubertin, Olympism and the Educational mission

Scholars (Guttmann, 1992; Parry, 1998; Muller, 2000; Naul, 2008) have argued that Coubertin (1863- 1937) was influenced by different educational missions in Europe in order for how to develop the concept of Olympism into the modern Olympic Movement. Coubertin was inspired by the public school life at Rugby and educational values of physical education and sport in England (Muller, 2000; Naul, 2008). Thomas Arnold was the head master of Rugby from 1828-1842, and his idealized picture of the public schools clearly inspired Coubertin (Loland, 1994; Naul, 2008). Coubertin questioned how Arnold's thoughts on 'muscular Christianity' could integrate into the French education system:

Naturally led to consider how well it would be for France were we to introduce into our school system some of that physical vitality, some of that animal spirit, from which our neighbours have derived such incontestable benefits (Coubertin, 1927: cited in Loland, 1994, p. 31).

Coubertin found that 'muscular Christianity' was missing from French society and English schools showed him the degree to which sport can be an educational tool to shape character and moral training. Coubertin immediately understood that the "first educational step is to attempt to counterbalance intellectual work with a 'muscular' one" (Boulongne, 1994, p. 19). Coubertin

identified that Thomas Arnold's school reform made English Physical Education an element of a higher level Christian and moral upbringing (Naul, 2008). Coubertin acknowledged Thomas Arnold's idealized views and how Arnold's Rugby school made sport a pedagogical tool for the development of moral character and good citizenship (Boulongne, 1994).

Arnold makes the muscles more education, more meticulous and more constant servants of character formation (Coubertin, 1927; cited in Loland, 1994, p. 41)

According to the above statement, Coubertin recognised that disciplinary learning is very important for social reform and this can be achieved through sport. Arnold's focus on character development of persons through sport to make them good citizens seems to have been accepted by Coubertin.

The basic composing elements on which Coubertin structured created and supported Olympic ideology was based on the fact that sport can develop character for good citizenship. This was achieved by the ideas and intellectual currents of the age of enlightenment such as: "Ecumenicalism, progress, individuality, respect and acceptance of cultural diversity, freedom in relation to human interaction and Secularization namely the process that functions repressively or as a restraining force against traditional religious power" (Patsantaras, 2008, p. 23). These ideas were intertwined with ancient Greek philosophical ideas. Coubertin was influenced by ancient Greek views on athleticism, and attempted to give an educational character to the term Olympic athletics (Boulogne, 1975, cited in Patsantaras, 2008). This suggests that the strong influence on Coubertin by the ancient Greek ethos where sport is viewed as a very useful tool to educate and integrate people.

2.2. Contemporary debates around Coubertin's work

In this section, I discuss the current debates around Coubertin's work. This includes scholarly arguments regarding Coubertin's attempt at educational reform, and character building through sport education. I also review the scholarly arguments around Coubertin's thoughts on social conditions. This is followed by an examination of the scholarly claims about Coubertin's ideas on peace building through sport and promoting youth through sport.

2.2.1. Coubertin's attempt for educational reform

Given the rhetoric from scholarly claims of Coubertin's focus on French educational reform, Coubertin's interest was not focused primarily on the Olympics games as athletic events, but as the in-between space, the significant middle space and focal point of Sport and pedagogy (Hoberman, 1995). When Coubertin argued for the reintroduction of the Olympic Games his objective was primarily educational (Andreacs, 2007). Olympic Games led Coubertin to design an educational concept that was detached and independent from holding Games (Peneva, 2009). According to Coubertin Olympism as an 'inspirational vision' would make the Games different from any other variety of athletic competition (Binder & Guo, 2008). Like many of his contemporaries, Coubertin concluded that the solution was educational reform (Hoberman, 1995). Inspired by 'Philhellenism' (the love of Greek culture) and the influences of the rising cosmopolitanism of his era, Coubertin initiated educational reforms that would 'modernise' the French educational system (Chatziefstathiou, 2005). As a result, high expectations derived from his aristocratic name contributed to pedagogical reform by promoting the Olympic Games.

Coubertin wanted to reform society by promoting individuals through sport education. According to Coubertin, Olympism as a basis for an educational model could contribute both to the

individual and to society as a whole (Patsantaras, 2008). Olympism had “a strong educational function and could not be understood without an understanding of its educational mission” (Gessman, 1992. p. 33). Coubertin described Olympism as the alternative of physical effort and the endeavour towards performance which is expressed in the epigraph ‘Citius, Altius, Fortius’ and harmony in the social structure of society, the personal experience and the influence of the natural environment (Rychtecky, 2007). Highlighting Coubertin’s (1918) ideas Binder and Guo, (2008, p. 16) argue that “we should look for its (Olympism) constituent elements in a meaningful space whose two poles are determined by the etiquette of excessive efforts and the etiquette of harmony”. This argument suggests that Olympism is an educational context which is capable of promoting equality and harmony within the whole nations in the world.

As a pedagogic conception, “Olympism, according to Coubertin stimulates and motivates, through its sport components, a redefinition and elevation of the vital powers of the human body and entity namely salvation/deliverance from degeneration/decay” (Patsantaras, 2008, P. 47). Coubertin (cited in Muller, 2000) saw the need to describe and test the educational process of Olympic pedagogy. His understanding of the issue is expressed in his question, does (sport) really strengthen character and develop what might be called the moral musculature of the man? A central focus of Coubertin’s writings, is devoted to pedagogical reform and when Coubertin mentions the sport associations, which he believes necessary, he quickly specifies that they must not lose their pedagogical role (Jeu, 1994). A systematic study of the works and initiatives of Coubertin indicates that he advocated modern sport pedagogy which he perceived as a means for the resolution of many crucial issues of his time (Patsantaras, 2008). Initially, Coubertin did not use the term ‘Pedagogy Olympique’ (Olympic education). Instead, he advocated for a general Athletic Education, and examined the educational goals that could be realized primarily through

athletic events, such as the Olympic Games. Coubertin continually tried, usually without much success, to emphasise the educational mission of the Games (Binder & Guo, 2008). Coubertin had a specific view and interpretation of Olympism stating “Olympism is not a system; it is a state of mind the most diverse educational forms may be penetrated by it, and no one race or epoch can claim an exclusive monopoly of it” (Coubertin, 1918, p. 319). Accordingly, it is clear that Coubertin’s educational mission through sport was strongly associated with the Games.

2.2.2. Coubertin’s thoughts on social conditions

It seems Coubertin expected to improve social conditions through sport. One of the main objectives of Coubertin’s Olympism is educating individuals and teaching them to adapt to their living conditions (Lassoued, 1997). Diem (1986) previously expressed the same opinion about the educational value of Olympism as the Olympic idea is not confined to Olympic events or to the Olympic Games; it comprises a sum of moral behavioral patterns to govern one’s life. By spreading the educational values of Olympism, societies are capable of enhancing humanity among individuals (Diem, 1986). There are two interrelated points regarding Olympism. First, Coubertin developed his proposals for contemporary Games in response to troubling social conditions in a divided, uncertain world. Secondly, the touchstone of his strategy of reform, which came to be called the philosophy of Olympism, was education and sport provided the means by which reforms could be achieved (Kidd, 1996).

Parry (2003) argues that Olympism emanating from Coubertin is not limited to the Olympic Games; it also comprises the ethical and spiritual behaviors by which individuals can live their lives. Parry also claims that Coubertin’s Olympism is a universal social philosophy, which emphasises the role of sport in world development, international understanding, peaceful, co-

existence and the social and moral education of people(s). This statement suggests that Coubertin's ideas of using the power of sport for social reforms are applicable for all societies. In a speech in 1889, Coubertin defined sports education as a 'pedagogical system' with specific subject, method and rules (Koulouri, 2004). Koulouri, (2004) also notes that according to Coubertin, the 'moral dimension' was particularly important because sports led to the victory of the will and the fulfillment of the human ideal. Pointing to a psycho-sociological view of contemporary Olympism, Boulongne (1994) emphasises that Neo Olympism is a philosophy and not only a collection of moral principles and it is a constructed system characterised by the joint and "total training of the psyche and soma and cannot be separated from a cosmopolitan conception of the world" (p. 15). These statements suggest a strong view of Coubertin's thoughts focused on moral development through sport and the way in which this development of a person helps to enhance social conditions.

Coubertin also believed it is easy to enhance social conditions by promoting good character. As a result, character building through sport both from an individual and collective perspective was also one of main aspects of the contemporary Olympism. This is highlighted in Coubertin's statement:

There are not two parts to a man-body and soul: there are three-body, mind and character; character is not formed by the mind, but primarily by the body. The men of antiquity knew this, and we are painfully relearning it (Coubertin, 1918, letter III, cited in Muller, 2000, p. 549)

Coubertin's above statement emphasises that his main educational and social reforms was focused on character building. This is achieved by balancing a person's body and mind. Coubertin's thoughts on character building encouraged reforms in physical education and school sports. The Olympic philosophy and a great deal of Olympic rhetoric spanning over one hundred years supports the role of physical education in schools as the focus for teaching Olympic values

(Wirkus, 1992, cited in Binder, 2000). At the beginning, Olympic education identified with Olympic values and the active participation in sports (Peneva, 2009). Coubertin wanted to focus on the relationship of sport and culture and essentially on education and in particular physical education (Ren, 1997). In view of this, it seems clear that Olympism is a legitimate part of physical education. Self-improvement through striving for excellence in physical endeavours is one of the most important concepts in Coubertin's educational philosophy (Arnold, 1996; Grupe, 1996; Parry, 2007). Coubertin acknowledged that through physical education and sport, "young boys could free their bodies from disordered passions to which they were often abandoned under the pretensions of individual liberty" (Loland, 1994, p. 32). These statements demonstrate that Coubertin's enticement of enhancing individuals' lives for social reform through the education was one of the missions of contemporary Olympism.

Coubertin mentioned four major tasks of education in the context of the harmonious development of body and mind:

to distinguish... only the body and the mind ... is too simplistic, but rather the muscles, the understanding, the character, and the conscience. This corresponds to the four fold duty of the educator" (Coubertin, 1918: cited in Naul, 2008, p. 26)

According to Naul (2008), Coubertin's statement above emphasised that an education to facilitate balance the body and mind requires mutual interpretation of physical, social, moral and cognitive education through the medium of sports. Analysing Coubertin's statement "if it develops muscles, it also forms character and will" Kidd (1996) emphasises that Coubertin believed that the intrinsic valuing and testing of the sporting quest provides an unsurpassed opportunity for self-knowing. Reaffirming Kidd's (1996) argument Schantz, (1998, p. 228) emphasises that Coubertin emphasis on the harmonious development of the self and health also includes a conscious relation to the environment. These statements suggests that Coubertin strongly believed that the responsibility

of sport educators' is to educate youth how to balance the body and mind through sport with the purpose of developing their character.

As a result of religio athlete concept, "Olympic education takes on the character of a clearly ethical education which is based on athletic activity and consequently physical activity" (Patsantaras, 2008, p.50). Coubertin assessed the athletes who participated in the Olympic Games as 'ambassadors of modern education' for the civilised countries who share with each other the religious spirit of sports as a means of moral character building (Naul, 2008). Coubertin's Olympic ideology focused on the restoration of the appropriate balance between that which is good for the individual and that which is good for society (Patsantaras, 2008). Coubertin envisioned education around the Olympics as a multidisciplinary educational project to enhance the social conditions through promoting individuals' development. This featured:

1. the concept of harmonious development of the whole human being;
2. sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity, and the determination to fulfill those obligations, including the ideal of amateurism, which has been almost totally abandoned in international sport today;
3. the idea of striving for human perfection through high performance, in which scientific and artistic achievement have equal value to sporting performance;
4. the concept of peace and goodwill between nations, reflected by respect and tolerance in relations between individuals;
5. the promotion of moves towards emancipation in and through sport (Muller, 2004; cited in Chatziefstathiou, 2011, p. 96).

Considering the importance of addressing Olympism values that enhance social living conditions of people, Parry (2003) notes that nearly 3000 years of Olympic history emphasised values such as equality, fairness, justice, respect for persons, rationality, understanding, autonomy and excellence, and he describes these values as the main values of liberal humanism which Coubertin encouraged, and the IOC seemingly embraces (Parry, 2003).

2.2.3 Peace building through sport

Coubertin's ideal was to promote peace through sport associated with contemporary Olympism (Malter, 1969; Diekmann & Teichler, 1997; Ren, 1997; Samaranch, 1998; Hunterformer, 2001; Parry, 2003; Muller, 2004; Chatziefstathiou, 2005; IOC, 2007; Schantz, 2008; Patsantaras, 2008; Binder & Guo, 2008; Wasson, 2008). The use of sport as a tool for education including peace education was an idea promoted by Coubertin himself (Wasson, 2008). Coubertin mentioned that the introduction of the subject of 'World history' in schools would increase awareness among different peoples and cultures, and thus would resolve many international disputes (Chatziefstathiou, 2005). Coubertin's ideological vision for social equity and justice and the peaceful coexistence of the peoples of the world, could also be characterized as a utopia which means all good and no evil (Diekmann & Teichler, 1997). This is supported by Malter (1969, cited in Patsantaras, 2008) who observes that modern societies required navigation and orientation by a generally accepted and a practical philosophy which could infiltrate more easily into societies as a form of ideology as believed by Coubertin. Former IOC president Samaranch (1998, p. 6) emphasises that Coubertin's Olympism is an 'assembler', a unique factor of reconciliation and comprehension among people.

Coubertin's revival of the Olympic Games aimed not only at revitalising French society, but also at reducing the imperialist rivalries of the European powers and the growing likelihood of war (Kidd 1996; MacAloon 1992; Hoberman 1986; 1995; 2004). Coubertin wished to introduce his 'inclusive' programme to the educational institutes, particularly in universities, hoping that the principles of sport, if applied to all, would contribute to the maintenance of social peace, after the war (Chatziefstathiou, 2005). He consistently stressed the significant role that athletic clubs could play in the democratization of societies (Coubertin, 1917, cited in Muller, 2000).

2.2.4. Promoting youth through sport

Coubertin's thoughts on promoting a peaceful world through contemporary Olympism were always associated with the enhancement of the next generation (Chatziefstathiou, 2005; Kruger, 2007; Andrecs, 2007). The popular educational models of Coubertin's time maintained that the ethical powers of youth could be cultivated and developed through their personal experience with sport activity, namely through activating or encouraging the ethical level in their broader social behaviour (Alfermann & Bussmann, 1988; Shields & Bredemeier, 1995; Eichberg, 1977). Coubertin was interested in reawakening the gymnasium of antiquity as a modern cultural factory for the harmonious and holistic education of young people (Naul, 2008). According to Kidd (1996) Coubertin came to believe that a system of highly competitive sport could inspire and invigorate the youth of France and thereby shake the country out of its lethargy.

Coubertin meticulously expected discipline of amateur athletes and believed that sport was the most prestigious phenomena for the revolution of the younger generation. Coubertin considered the Games as a special kind of initiation ceremony with which a new generation of humans was to be celebrated. Here "Olympic sport and the Olympic Games stand as symbols for the fact that the future can be mastered with youthful courage, energy and the hope for success" (Kruger, 2007, p. 23). He also pointed out that Olympic athletes are concrete examples of the behaviour which is necessary for doing so. Coubertin argued that sporting competition between the world's youth was meant "to promote virtues such as striving towards personal bests, mutual respect, the ethos of amateurism and working together for a peaceful world" (Andrecs, 2007, p. 9). For Coubertin, it is not only the major element of virility and socialisation for the young, but also the incredible force which is to liberate individual forces and release, from within, all the locks of the academic

fortress (Boulongne, 1994). These scholarly debates reveal Coubertin's vision of a peaceful world by educating youth through sport.

2.2.5. Summary

This section highlighted the connection between Coubertin, Olympism, and the educational mission. Coubertin's idea of sports-based educational revolution in French society was inspired by different educational missions in Europe. Olympism is aimed at all people regardless of age, occupation or race. Olympism to Coubertin was a religious approach to inclusion of sport in the harmonious development of people. Olympism encompasses the aspects of peace and harmony between nations by promoting and understanding specific cultural features of other nations. Another main objective of Coubertin's Olympism was educating individuals and teaching them to adapt to their social conditions. In particular, Coubertin believed that the ethical powers of youth could be cultivated and developed through sporting activities.

The following section discusses the critiques of Coubertin's scholarly works.

2.3. Critiques of Coubertin's scholarly works

While many studies report on the relationship between Coubertin and Olympism, some authors have commented that there are diverse interpretations of ideas on Coubertin and Olympism and there is no established theory (Shimizu, 1996; Sanada, 1996; Tahara, 1996; Meier, 1996; Masumoto, 1998). When considering Coubertin's writings and the international Olympic Committee's definition of Olympism, it appears that the distinguishing feature of Olympism is the explicit pursuit of moral values through the practice of sport (Torres, 2006). However, contemporary critics of Coubertin's Olympism have noted the ubiquity and abstract nature of the term, which lacks "a clear, precise and simple definition that goes beyond generality" (Da Costa,

2006, p. 57). A number of scholars characterise Olympism as eclecticism, which has a collection of disparate elements that cannot be fitted together into any clear and consistent philosophical or pedagogical system (Naul, 2008).

Another frequent criticism of Coubertin's work is that he was not a scholar who was able to formulate an educational reform to revolutionise the French educational system through sport. Coubertin was a moralist, not a scholar; he wished less to study England than to transplant a piece of her to France (MacAloon, 1981). MacAloon, (1981) emphasises that even if Coubertin argued with intensity and conviction for educational reforms and even if his ideas were discussed with interest in France in the 1880s and 1890s, there was no definite breakthrough for the integration of sports in the school system. Reaffirming the above argument, Naul (2008) emphasises that although Coubertin preferred to use terms like athletic education, or English education to pursue his Olympic educational concerns, he did not develop any system or further outline what Olympic pedagogy meant to him.

Debating Coubertin's famous statement in letter No IV, 'Olympism is not a system, it is a state of mind', Naul (2008) argues that if Olympism is not a system of philosophical or pedagogical assumptions, then it is hardly striking that we do not find any theoretically based structure of Olympism pedagogy with Coubertin. Olympic pedagogy must have a theoretical or philosophical foundation for its aims and objectives, however, these assumptions cannot be found in Coubertin's writings about Olympic pedagogy (Naul, 2008).

In view of Coubertin's statement that 'Olympism is a destroyer of dividing walls' (cited in Muller, 2000), Rinehart (1998) argues,

Coubertin likely never envisioned that the very precepts upon which he based his 'egalitarianism' would be questioned, that his lofty ideals of amateurism and

professionalism would be criticized as thin veils for the 'haves versus have-nots' privileged upper class snobbery (p. 4).

When in 1890s, Coubertin urged his fellow Anglophiles to regenerate the Olympic Movement to create an international fellowship of premier athletes exhibiting their skills he never dreamed that his accent on upper class talent would over time, be viewed with increasing scepticism (Rinehart, 1998). Simonovic (2004) suggests that Coubertin's Olympism is "the crown of a 'mondialistic' ideology which seeks to remove all normative (customary, moral, legal, and religious) boundaries that could get in the way of establishing a global capitalist totalitarianism" (p. 3).

Simonovic (2004) further argues that Coubertin's Olympic writings are a synthesis of political guide and 'truths' that seek to assume a biblical character.

They (Coubertin's Olympic writings) do not develop a critical-libertarian, but an apologetic-submissive conscious, and thus correspond to the 'practical' philosophy they represent (p. 1).

Coubertin's vision was limited by the tensions that were created between peace and nationalism (Wamsley, 2004). While Coubertin worked to bring about world peace, he was not a pacifist and Coubertin like the rest of France wanted a powerful military in place to prevent another disastrous military defeat at the hands of the Germans or anybody else for that matter (McDonald, 1996).

Pointing to a sociological aspect, Patsantaras (2008) argues that although the Olympic ideology advocates social equality and peaceful coexistence, "it leads us away from social reality and from the real world" (p. 51). Conversely Lucas (1988) argues that Coubertin's harmonizing societies attempt was not particularly successful. He (Coubertin) was never able to distinguish between the Olympic movement as a new twentieth century humanistic 'sport for all' movement and the

movement behind the world's most important competition. Therefore, the Olympic Games is an exclusive sporting event (Lucas, 1988).

Coubertin coined the term Olympism in 1894 when it was proposed to re-establish the Olympic Games. The ideal of Olympism as a social movement became common in Coubertin's texts from 1894 until when he died in 1937 (Da Costa, 2006). Da Costa (2006) also emphasises that Coubertin in his lifetime often used the term "Olympism" with both prescriptive (philosophy of life) and descriptive (institutional and group achievement) connections. There are two recurring themes in the history of philosophical accounts of Olympism. First, the continued controversy and second, the ability of successive accounts to adopt to changing views in philosophy and the social sciences without any further epistemological claim (Da Costa, 2006). Some scholars (Boulongne, 1994; Segrave, 1988; Muller, 2000; Naul, 2008; Doll-Tepper, 2008) have defended the above mentioned arguments and have endorsed that Olympism and Coubertin's work is open for further research. Coubertin clearly emphasised that Olympism is open to change and it needs ongoing development, renewal and re-examination (Muller, 2000; Naul, 2008). A model of Olympism can be used as a point of reference for a summary of existing academic research and further lines of investigation (Segrave, 1988). Segrave, (1988) outlines seven key themes as central to the concept of Olympism: education, international understanding, equal opportunity, fair and equal competition, cultural expression, independence of sport, and excellence. Olympism can be subject to greater scientific investigation; allowing researchers in various contexts to assess its reach, scope, impact and absence (Doll-Tepper, 2008). Finally, I would like to conclude this section with a statement of Boulongne (1994, p. 23) "Coubertin does not innovate, he adopts. He does not theorise, he applies".

In summary, critiques of Coubertin's scholarly work were discussed in this section. Olympism does not fit into any clear and consistent philosophical or pedagogical system. Coubertin's work on peaceful co-existence was controversial. It is argued that while Coubertin worked to bring about world peace, he was not a pacifist and wanted a powerful military in France to defeat the Germans or anybody else. Although Coubertin addressed social equality and peace, Olympism 'somewhat removed' from social reality and the real world. However, Coubertin's work remains open for further research.

The previous section demonstrated the educational mission of Coubertin's scholarly work and critiques while implementing of contemporary Olympism. In the following section, the researcher addresses the concept analysis of Olympism and Olympism education. In particular, paradoxes and challenges associated with Olympism education are highlighted. The researcher further examines the Olympism education practices in the schooling context around the world.

2.4. What is Olympism?

Coubertin in 1917 has answered the question "what then is Olympism?"

It is the religion of energy, the cult of intensive willpower developed through the practice of virile sports supported by hygiene and civism and surrounded with art and thoughts (Coubertin, 1917: cited in Muller, 2000, p. 14)

Coubertinian Olympism is thus "a field of practice and training for wisdom" (Muller, 2000, p. 14).

Patsantaras (2008, p. 50) emphasises that,

Coubertin's religio athlete idea cannot be understood exclusively from a religious perspective, not of course with the strict theological meaning; it should also be considered from an anthropocentric dimension.

Olympism as a universal philosophy is relevant to everyone, regardless of nation, race, gender, social class, religion or ideology (Parry, 2003). Pope (2007) describes "five principles of the pursuit of Olympism: a spirit of harmony, self improvement, amateurism, a link with sporting principles

and finally peace” (p. 2). Similarly Samaranch (1998) emphasises six basic elements with regard to Olympics: “tolerance, generosity, solidarity, friendship, non-discrimination and respect for others” (p. 3). Grupe (1997) acknowledges education, self-fulfilment, effort, fairness, peace, toleration, anti-discrimination and sport for all as aspects of Olympism. In response to Coubertin’s concept of ‘religio athlete’ Roesch (1979) suggests “four central values of Olympism: freedom, fairness, friendship and peace seem to be entirely secular” (p. 200).

Malter (1969, cited in Patsantaras, 2008) points out that “Coubertin characterizes Olympism as an abstract theory, a new cosmo theory that many researchers have incorporated into their views on urban idealism” (p.47). Kidd (1996) emphasises that Coubertin developed his proposals for social reform through education

modern Games in response to troubling social conditions in a divided, uncertain world and the touch stone of his strategy of reform, which came to be called the philosophy of Olympism, was education and sport provided the means (p.84).

Highlighting the original version of the Olympic Charter, Binder (2001) emphasises that Coubertin and the IOC in 1896, introduced four general aims:

- To promote the development of those physical and moral qualities which are the basis of sport
- To educate young people through sport in a spirit of better understanding between each other and of friendship, thereby helping to build a better and more peaceful world
- To spread the Olympic principles throughout the world, thereby creating international goodwill; and
- To bring together the athletes of the world in a great four-yearly sports festival, the Olympic Games (p. 15).

Parry (2006) states:

Olympism has as its focus of interest not just elite athletes but everyone, not just a short truce period but the whole life, not just competition and winning but also the values of participation and cooperation, sport not just as an activity but also as a formative and developmental influence contributing to desirable characteristics of individual personality and social life (p. 190).

This is supported by Tavares (2006) who comments:

Olympism is a reconciliation between romantic values (the notions of honour, duty, self-surpassing, fair play, moral excellence and a feeling of belonging) and values from illuminism (individualism, universalism, belief in the transforming power of education and the value of competition) (p. 8).

McDonald (1996) describes:

Olympism is a philosophy of life that blends culture and education with sport that collectively produces a life based on the joy found in effort, the educational value of good example and respect for universal fundamental ethical principles (p. 145).

Similarly, Corral, Perez-Turpin, Vidal, Padorno, Patino & Molina (2010) emphasise that:

Olympism is a philosophy of life which uses sport as the transmission belt of its fundamental formative, peacekeeping, democratic humanitarian, cultural and ecological principles (p. 4).

Hunterformer (2001) notes that Olympism encourages exploration of self and how self relates to community in a local sense, and the smallest local actions accumulate and make an important global contribution. According to Oswald (1999) Olympism is “a kind of universal humanism that has the feature of being based on character-building through sport” (p. 39). Providing a psychological view of Olympism, Cross and Jones (2007) emphasise that Olympism transfers skills to life domains in two ways. The “first stage of the Olympic ideal is to learn life skills through sport and the second is for the participant to effectively transfer these skills to other life domains” (p. 16). Similarly, Nissiotis (1984) articulates that the “Olympic ideal is what qualifies sport exercise in general as a means of educating the whole man as a conscious citizen of the world” (p. 198).

Naul (2008, p. 105) points out that Grupe (1997) developed five central principles of Olympism:

- The principle of the unity of body and soul and harmonious human development
- The objective of self-realisation
- The ideal of amateurism
- Sport’s commitment to ethical rules and principles
- Sport’s idea of peace

Highlighting aspects in Olympism (education, international understanding, equal opportunity, fair and equal competition, cultural expression, independence of sport, and excellence), Segrave (1988) concludes that “Olympism can be subject to greater scientific investigation, allowing researchers in various contexts to assess its reach, scope impact and absence” (p. 149).

In summary, this section has explored scholars’ different interpretations of Olympism. It is revealed that Olympism is a universal philosophy and is relevant to everyone, regardless of nation, race, gender, social class, religion or ideology. The aims of Olympism are to promote physical and moral qualities, educate young people through sport for better living, create international goodwill and congregate all athletes of the world through a sporting festival. It is clear that Olympic ideal is what qualifies sport exercise in general as a means of educating the whole man as a conscious citizen of the world. Scholars argue that Olympism has a greater potential for scientific investigation, allowing researchers in various contexts to assess its reach, scope impact and absence.

The next section describes the nature of Olympism education, why Olympism education is important, its goals, interpretations and approaches, and objectives of teaching.

2.4.1. Olympism education (Olympic education)

“Olympism had a strong education function and could not be understood without an understanding of its educational mission” (Gessman, 1992, p. 33). The Olympic philosophy and a great deal of Olympic rhetoric spanning over one hundred years support the role of physical education in schools as the focus for teaching Olympic values (Wirkus, 1992, cited in Binder, 2000). This is exemplified in Coubertin’s broad conceptualisation, “the sole mission of the Olympiads is not to exalt physical strength; On the contrary, they must also be intellectual and

artistic” (Muller, 1994, p. 65). Ren, (1997) emphasises that Coubertin wanted to focus on the relationship of sport and culture in relation to education and in particular physical education (p. 65). Arnold (1996) and Parry (2007) suggest that Olympism is a rightful and legitimate part of physical education. In support of Arnold (1996), Grupe (1996, cited in Binder, 2001) articulated that self-improvement through striving for excellence in physical endeavours is one of most important concepts in Coubertin’s educational philosophy. One of the main objectives of the Olympism is educating individuals and teaching them to adapt to their living conditions (Lassoued, 1997). Diem (1986) previously expressed the same opinion about the educational value of Olympism as the Olympic idea is not confined to Olympic events or to the Olympic Games; it comprises a sum of moral behavioural patterns to govern one’s life. Also, Diem (1986) emphasises that by spreading the educational values of Olympism, societies are capable of raising humanity among individuals. Chapter IV in the IOC Charter (IOC, 2010) clearly explains the National Olympic Committee’s duties in relation to culture and education:

The mission of the NOCs is to develop and protect the Olympic Movement [and to] propagate the fundamental principles of Olympism at national level within the frame work of sports activity and otherwise contribute, among other things, to the diffusion of Olympism in the teaching programs of physical education and sport in schools and university establishments [and to] see to the creation of institutions which devote themselves to Olympic education (line 7: p 13).

Kidd (1985) distilled six focal goals for an Olympic education program:

- Mass participation: the expansion of opportunities for sport and play to create what de Coubertin called “the democracy of youth”
- Sport education: the development of opportunities that are genuinely educational, that assist both individuals and groups in the process of knowledge
- Sportsmanship: the fostering of a high standard of sportsmanship that de Coubertin called ‘the new code of chivalry’. Today the world refers to this same concept as ‘fair play’
- Cultural exchange: the integration of the visual and performing arts into the Olympic celebrations

- International understanding: the creation of a movement where membership transcends racial, religious, political and economic categories, a brotherhood that promotes understanding and thus contributes to world peace
- Excellence: the pursuit of excellence in performance (p.10).

According to Gessmann (2002, cited in Naul, 2008, p. 110) Olympic education is an ability concept that focuses on the progress and strives for achievement in individuals, so the resulting strength may help to develop individual personality. Gessmann (2002, cited in Naul, 2008) further emphasised four levels of current Olympic education:

- The first level: Olympic education deals with participating in Olympic sports (Gessmann formulated three didactic methodological standards that represent teaching decision fields; systematic pursuit of long-term motor learning and sport skills, compliance with rules and recognition of the opponent as a friend and partner, presentation situations and presentation forms, such as school sports festivals, in order to test the acquired performance and the learned social behaviour)
- The second level: the scholastic “confrontation with Olympism” (cognitive analysis and penetration of the philosophical-pedagogical foundations that constitute the whole of the Olympic idea)
- The third level: “reproduction of Olympia” (the idea of ‘Olympia’ is addressed without seeking or knowing well about it)
- The fourth level: “renunciation of the Olympics” (the trends and practical lesson examples designated ‘Nonsense Olympics’ and ‘Fun Olympics’ that equally fail to comply with the three didactic standards)

The third and fourth levels are relatively unimportant and do not represent any level of Olympic education (Gessmann, 2002, cited in Naul, 2008, p. 110).

Naul (2008) introduced two didactic approaches as objectives for teaching Olympic education:

- A ‘knowledge-oriented’ approach (the historical and educational legacy of Olympic idea)
- An ‘experience-oriented’ approach (the Olympic experience having from both inside and outside the school) (p.118).

Pointing out a new perspective of the teaching and learning process of Olympism, Culpan and Wigmore (2010) emphasise that:

to maximise learning benefits associated with Olympism and its values, programmes need to have a major point of difference from the dominant existing Olympic education orientations (p.17).

Many scholars (Siedentop, 1994; Grupe, 1996; Da Costa, 1997; Binder, 2001; Peneva, 2009) advocate for the integration of physical education and Olympism. Among them, Siedentop (1994) stated that “Olympism provides an exciting and relevant concept on which to build a physical education curriculum that contributes to the full education of children and youth” (p. 119). Siedentop (1994) further emphasised the main goals of the Olympic curriculum which are:

- To develop a competent, literate, and enthusiastic sport person
- To develop self-responsibility and the ability to persevere in the pursuit of goals
- To work effectively within a group toward common goals
- To know and respect differences among cultures and ethnic and racial groups; to value diversity; to become predisposed to work toward a more peaceful world
- To know and respect the value and beauty of the human body in motion; the aesthetic value of working together in competition; and the manner in which art, music, and literature are related to and supportive of Olympism (p. 112).

Grupe (1996, cited in Binder (2001) identified three main goals of Olympic education:

- Development of body, mind, and character through a striving for achievement in physical endeavours and competition carried out always in the spirit of fair play
- Availability of a wide variety of sports
- Peace, friendliness and international understanding

Grupe (1997) emphasised that school sports should be expressly included in Olympic education.

“Olympic education is not a propaganda subject for the Olympics and Olympic education should include clarification of and reflection on Olympic history and its problems” (Grupe, 1997, p. 241).

According to Binder (2001) there are two different directions in School Based Olympic education; first, pure curriculum based on the theory of Olympism as articulated by Coubertin and others learning focused on the integration of Olympic themes. Second, the topics of Olympics with content and process of objectives address in existing educational curricula.

In developing the importance of Olympism and education even further, Binder (2005) emphasises that fair play, friendship, peace and international goodwill belong to the list of values that are

incorporated within the concept of the Olympism. Binder (2005) argued that education focusing on Olympism was values education and her focus is on how teachers, coaches and educators can help young people to develop values associated with the concept of Olympism. Furthermore, she has introduced issues and concerns with respect to the teaching of four core educational values identified in an international Olympic education project as being closely related to the concept of Olympism namely:

1. Joy of endeavor in physical activity
2. Fair play
3. Multiculturalism (international understanding)
4. Being the best that you can be (pursuit of excellence)

Binder's position highlights Arnold's (1979) suggestion that the moral and ethical underpinning of sport is consistent with the Olympic ideal of Olympism. He along with Binder (2005) and Culpan (2001, 2007, and 2008) argue that Olympism has a very useful educational mandate and is perhaps best promoted through school physical education programmes. Educational aspects are the most beneficial values of Olympism, and its main goal is to educate and prepare the individual for a harmonious society through sport (IOC, 2007). Da Costa (1997) emphasised the close relationship of environmental education with Olympic ideals. The use of sport as a tool for education including peace education was an idea originated and promoted by de Coubertin himself (Wasson, 2008). Peneva (2009) emphasises the learning benefits of Olympism as follows:

1. Undoubtedly nowadays Olympic education is a philosophy of life to which pupils all around the world have to be taught
2. Olympic education also is a good means for the emotional education of children, something that lacks in some societies. Education is not only academic knowledge
3. Chinese experience from the Beijing Olympic Games in 2008 is a good example and contribution in this attitude
4. When at school or in society the younger generation has to be accustomed to respect to all people and neglect to nobody has to occur (p. 33).

In summary, Olympism has a strong function for education. One of the main objectives of Olympism is to educate harmonious values to individuals and teach students how to adapt to their living conditions. Using Olympism as peace education was an idea promoted by Coubertin. Today Olympic education appears as an educational model that promotes the harmonization of societies. Olympic education is currently associated with physical education in schools and knowledge and experience oriented approaches are most successful for teaching Olympic education.

The previous section highlighted the nature of Olympic education and the next section will describe about the Olympic education praxis in the world.

2.4.2. Olympism education praxis

Some countries have identified the importance of Olympism within the schooling context whether through physical education or cross curricula approaches. Among them, the New Zealand school curriculum has undergone a major review over the last decade. Culpan (2001) emphasises that in New Zealand, the inclusion of Olympism into physical education programmes has encouraged the development of critical thought around the institutionalisation of sport in general and Olympic Movement in particular. According to Culpan (2000, 2004, 2007) the latest reforms of *Health and Physical Education* in the *New Zealand* curriculum have a strong socio-cultural basis and are underpinned by explicit attitudes and values, which are entirely consistent with the philosophy and way of life promoted through Olympism. Culpan and Wigmore (2010) further emphasise:

Physical education, in New Zealand of which Olympism education is a legitimate part has the urgent need to challenge learners to develop a strong sense of social responsibility and social justice both within and beyond the classroom and this is now critically important (p. 19).

The Ministry of Education in China (2005) stresses the importance of bringing Olympism knowledge into the Physical Education curriculum in Chinese schools. The Ministry of Education in China (2005) points out that 556 elementary and secondary schools in China have promoted Olympic education model schools during 2004. These nominated 556 schools, (404 secondary schools and 152 elementary schools) included options for special education and sports for students from different ethnic groups, students from other countries and vocational education schools. Similarly, Dongguang (2008) emphasises that integrating the values of Olympic education into the Chinese educational system is a way to enrich the current education idea and model, which is stiff and rigid, over disciplined, and short sighted. Dongguang (2008) argued that this integration would make the Chinese school education model more diverse and colourful.

Some scholars (Kabitsis, Harahousou, Avanti & Mountakis, 2002; Ha, 2004; Grammatikopoulos, Hassandra, Koustelios & Theodorakis, 2005; Bronikowski, 2006) have attempted to research Olympic education programmes in the schooling context. Kabitsis, Harahousou, Avanti and Mountakis (2002) conducted a study on implementing Olympic culture in the school curriculum in Greece. They reported that the implementation of Olympic culture in the school curriculum in Greece had a beneficial effect. The outcome of the study was that students' knowledge of the Olympic Games was greatly improved their attitudes towards the benefits of exercise and their level of sportpersonship were also positively affected.

Ha, (2004) examined the effects of different teaching approaches of values based Olympic education programmes on primary students from selected schools in Hong Kong. The outcome of this study indicated that the students' Olympism knowledge and a certain degree of moral behaviour was judged by their teachers to have improved highly after participating in a twelve-week value based programme.

Grammatikopoulos, Hassandra, Koustelios and Theodorakis (2005) conducted a qualitative study evaluating the Olympic Education Programme in Greece. Results revealed that inadequate facilities and equipment were a major disadvantage of the OEP but did not affect the cultural and theoretical parts of the program. Results also indicated that a significant percentage of principals did not contribute to the OEP implementation, because of a lack of time and information as well as the extracurricular activities of the programme. The findings of this research indicate the factors that could be improved such as enhancement of decision making of principals about Olympic education.

Bronikowski (2006) carried out a three-year experimental research project on achievement in teaching Olympism in Polish schools. This intervention programme was introduced to the 13 year old pupils in Poznan, Poland in the year 2000. In this research 230 boys and 220 girls took part and among them, 106 boys and 100 girls completed the pre and post-tests. The change of Olympic awareness of school children was mainly observed. After a three year project based on Olympic education, post-test examination results revealed that 75% of boys believed in pursuit of excellence promote Olympism with compared to 87% of girls. Boys showed 60% in fair play and peaceful youth meeting during Olympic contests. In parallel, 86% of girls believed in fair play. More girls (65%) believed personality development and 80% of girls believed body and mind development from the Olympic movement.

In summary, some countries have implemented Olympic education programmes within schooling contexts through physical education and cross curricula approaches. The latest reforms of the health and physical education curriculum in New Zealand are strongly socio-cultural based and strengthened by attitudes and values that are reinforced in terms of the philosophy of a way of life promoted through Olympism. In conjunction with the 2008 Beijing Olympic Games, China

promoted Olympism education programmes in several elementary and secondary schools. Scholars who have researched Olympic education praxis in the schooling context have found Olympic education had a greatly effect on students' personality development and enhanced understanding of benefits of sport participation.

2.4.3. Critiques of Olympism and Olympic education

In contrast, some scholars (Brohm, 1984; Edwards, 1984; Lawrence & Rowe, 1986; Filaratos, 1993; Dellamary, 1994; McDonald, 1996; Segrave, 2000; Damkjaer, 2004; Mechikoff, 2004; Simonovic, 2004; Wamsley, 2004; Binder, 2001, 2005; Torres, 2006 and Culpan, 2001, 2008) critique aspects of Olympism. To critics, nationalism and the Olympics go hand in glove, given the power exercised over sport by dominant groups (Brohm, 1984, cited in Hargreaves, 1992, Edwards, 1984, Lawrence & Rowe, 1986). Similarly, Filaratos (1993) states that there are two major threats that may prevent the progress of Olympism. They are excessive commercialism and the active involvement of governmental politics in sports. The twentieth century has transformed the Olympics into a necessarily postmodern phenomenon, a development that on the one hand has nurtured the games, but on the other hand denigrated Olympism (Segrave, 2000). Contemporary Olympism is influenced by the interaction of many factors that may cause its progressive decline (Dellamary, 1994, cited in Hunterformer, 2001, p. 462).

Mechikoff (2004) argues that the development of moral character and attendant decorum was a critical component of Olympism. This is supported by Torres (2006) who holds that "the lack of specificity regarding the moral values advocated by Olympism has challenged its understanding and implementation" (p. 243). Olympism is more than just a guiding philosophy or set of values to direct ethical aspirations (Bairner, 2001). Bairner argues that Olympism is used explicitly as a

marketing tool of multinational companies. Similarly, Guttmann (2002) articulates that for the Olympics to survive there is a need to decentre itself from those Eurocentric doctrines which privilege the west over the rest. Approving this argument, Wamsley (2004) argues that Olympism is Eurocentric, complicit in the colonising process, and used for legitimising the commercial world of capitalism. According to Bale and Christensen (2004), Coubertin favoured “national” as opposed to nation state representation in the Olympics, and saw the Games as a sporting geography rather than a political geography.

Culpan (2001, 2008) argues that “Olympic education does not focus on the ‘big’ issues associated with Olympism: sport and the Olympic movement” (p. 16). According to Culpan (2008) two major manifestations in Olympic education are; first, programmes focus on very passive terms when presenting Olympism theory and lack concentration on student learning and practical needs. Second, Olympic education kits focus on across the curricula aspects of the Olympic Games (Culpan, 2001, 2008).

Another criticism of Olympism is that Olympism is immutable and its educational legitimacy questionable (Damkjaer, 2004; Simonovic, 2004; and Wamsley, 2004). The development of moral character and attendant decorum were a critical component of Coubertin’s Olympism (Mechikoff, 2004). Despite these criticisms, Parry (2007) argues that “the philosophy of Olympism has been the most coherent systematization of the ethical and political values underlying the practice of sport so far to have emerged” (p 214). Binder (2001) emphasises that the field of Olympic education still suffers from a lack of rigorous and critical theoretical analysis (p.17). From these scholarly critiques of Olympism and Olympic education, it is evident that Olympism and its association with Olympic education is a highly contested area.

In summary, this section has explored critiques in Olympism and Olympic education. These include the view that Olympism is excessively commercialised and that the active involvement of governmental politics in sport. Scholars argued that Olympism is Eurocentric and legitimizes capitalism. Olympic education does not focus on the Olympism theory and instead focuses on Olympic Games and therefore suffers from lack of rigorous and critical theoretical analysis.

While the preceding section highlighted the scholarly debates around Olympism and Olympic education, the following section describes the association of peace with Olympism.

2.5. Olympism and peace

In drawing the relationship between peace and Olympism Burkert (1985) describes how the ancient Olympic festival developed an association with peace, and suggests that the peace association grew stronger as the Games matured. Treating others as equals is highlighted by Miller (2000) who points out that the nudity of the ancient Olympic athletes demonstrated equality under the law and this equality helped in building peace among the nation:

Once clothes are stripped off the human figure, it is difficult to distinguish the rich from the poor, the smart from the dumb the aristocrat from the king or the democrat (p. 283).

According to Reid (2009), the athletic contests at ancient Olympia were primarily intended for the religious purpose of attracting pilgrims and especially the attention of the gods. In addition, she describes how the effects of such gatherings transcended the religious and apparently resulted in feelings of community and solidarity among those gathered. Reid (2009) emphasises that the Olympic sanctuary was a special place in which diverse peoples, who might otherwise be strangers or enemies, come together for a common purpose, and the Olympic Games were separate from worldly concerns and conflicts. This is a good example of how Olympic sport taught

the ancient Hellenes something about peace by obliging them to set aside their conflicts, treat others as equals, and tolerate difference.

From a contemporary perspective, the IOC (2006) claims it has the potential to spread peace among nations. "The goal of Olympism is to place sport at the service of harmonious development of humankind in order to promote the establishment of a peaceful society concerned with the maintenance of human dignity, supporting and encouraging the formation of sports ethics and keeping watch over the maintenance of the spirit of fair play in sport and the eradication of violence" (IOC, 2006). Coubertin sought to employ sport as an effective diplomatic tool that would bring people together and ultimately contribute to world peace (Mechikoff, 2004). This is supported by Corral, Turpin, Vidal, Padorno, Patino and Molina (2010) who believe that the objective of Olympism is to "always place sport at the service of the harmonious development of humankind with the goal of favouring a peaceful society committed to the maintenance of human dignity" (p.4). Muller (2004) records that even in Coubertin's time he sought 'peace among nations' and saw sporting participants as ambassadors of peace. He tried to establish interaction between nations united by enthusiasm for peace and an internationalism that would set a ceremonial seal on their peaceful ambitions.

Muller (2000) describes how modern Olympism conceived by Coubertin was built on three pillars: elite sports, ethics and peace. Reid (2009) emphasised how in the modern Olympic Games since 1933, the truce demands that nations follow the athletes' example and put aside their political differences at least for the duration of the games. Olympic style sport can cultivate peaceful attitudes in three ways: first, by carving out space and time for putting aside conflicts (truce and friendship), second, by treating individuals as equals under the rules of the game (equality and fairplay) and third, by tolerating and even celebrating differences (mutual understanding and

solidarity) (Reid, 2009). Similarly, Wasson (2008) points out that Coubertin was of the opinion that the building up of trans-cultural tolerance was a prerequisite to lessen the chance of war stimulating prejudices against the customs of other nations.

Given the rhetoric from scholarly claims of Olympism and peace, it seems many institutions have attempted to contribute to enhancing the discourse of peace and Olympism. For instance, The Salt Lake City Round Table Forum was organised by the Canada based humanitarian organisation 'Right to Play' with the collaboration of the IOC and the United Nations with parallels to the 2002 Winter Olympic Games. The report of the Salt Lake City Round Table Forum (2002) states that their major outcome was the establishment of the United Nations' (UN) Inter Agency Task Force on Sport for Development and Peace to promote equality through sports as an idea for peace building. The UN Inter Agency Task Force Report (2003) highlights the importance of integration of sport for development and peace in the development agendas of UN agencies, governments and national and international development organisations. In addition, they recommend the mobilisation of resources amongst UN agencies, governments and sport organisations for Sport for Development and Peace programmes.

'Right to Play' hosted the Athens round table forum with the collaboration of the IOC and the United Nations in parallel with the 2004 Athens Olympic Games. The Athens Round Table Forum (2004) state that one of the major outcomes of their forum was the establishment of the International Working Group on Sport for Development and Peace. The main aim of this group is to produce a best practice collection of sport for development and peace initiatives. It also aims to develop guidelines for the inclusion of sport for development in national programmes and policies leading to national policies on sport for development and peace.

It is also evident that National Olympic Committees play a vital role in promoting peace. The Netherlands Olympic Committee with the collaboration of the Confederation of Sports and the Dutch Ministry of Health, Welfare and Sport and the Dutch National committee for International Cooperation and Sustainable Development hosted the Next Step Amsterdam Sports for Peace conference in 2003. The Brazzaville Declaration Report (2007_a) highlights that the IOC, the association of National Olympic Committees of Africa and the African Union have proposed to join their efforts with those of governments, NGOs and private partners to create a fund for sport and peace initiatives.

2.5.1. Critiques of Olympism and peace

Scholars (Cahill, 1994; Guttmann, 2002; Mechikoff, 2004; Wamsley, 2004,) critique peace through Olympism and sport. According to Cahill (1994), the theory of Olympism in the modern era has never quite achieved its peaceful ideals, as racism, politics or commercialism seem to get in the way. She provides an example arguing that the 1920 Antwerp Games were held soon after the World War 1 and had a strong military influence and were highly nationalistic with countries strongly competing against one another without achieving peace. Similarly, Guttmann (2002) argues that the modern Olympics encourage some origins of racially exclusive European humanism. Mechikoff (2004) argues that while Coubertin worked to bring about world peace, he was not a pacifist. Also, he points out that Coubertin like the rest of France wanted a powerful military in place to prevent another disastrous military defeat at the hands of the Germans or anybody else for that matter. Wamsley (2004) argues that the Olympic Games of the twentieth century are a paradox. He points out that fundamental tenets of Olympism to initiate and sustain a human centred peace movement, seems to be unclear. He emphasises that at present the

Olympic Games do not need Olympism, they negate it and would be much more honest, and therefore humanistic without it. In short, Olympism does not need the Olympic Games.

From these brief overviews, it is evident that Olympism and its claims to promote peace remain a highly contested area. However, there is little qualitative or quantitative research have been made to investigate the nexus of sport, peace and Olympism.

2.5.2. Summary

It is clear that Olympism originally had a religious intent and it evoked feelings of community and solidarity among those gathered. At present, IOC claims it has the potential to spread peace among nations through sport. Olympism is always considered to place sport at the service of the harmonious development of society through putting aside conflicts during the Olympics, promoting equality in individuals under the rules of the games and tolerating and celebrating difference. The IOC and the UN have collaborated for peace development through the promotion of the idea of equality of sport as a basis for peace building. However, the modern era Olympism has largely encouraged racism, politics and commercialism and failed to achieve peace.

The next section will discuss scholarly arguments for the sport and peace nexus, international frameworks for sport and peace and critiques of sport and peace.

2.6. Sport and Peace

Various studies (Harms, 1982; Cameron & MacDougall, 2006; Coalter, Allison & Taylor, 2000; Amara, 2002; Keim, 2003) have identified the potential of sport to convey harmonious messages effectively to promote social cohesion reduce crime and facilitate the power to influence peace positively. For instance, Harms (1982) emphasises the potential of sport for social inclusion and integration. He points out four aspects of sport as a peace building process and a tool for social integration between parties of different cultural backgrounds as follows:

1. Sport as so called non verbal means of communication
2. Sports programmes as occasions of collective experience and direct physical contact
3. Sport as a medium which transcends divisions of class
4. Sport as an instrument of culture

A study conducted by the Australian Institute of Criminology has identified that the use of sport for youth crime prevention has shown that sport and physical activity can combine with other interventions to reduce crime in particular groups and communities (Cameron & MacDougall, 2006). Similarly, Coalter, Allison and Taylor, (2000) looked at the role of sport in diverting young people from criminal activities or rehabilitating them and reducing the amount of crime in local areas. The study found that sport was most effective when combined with programmes addressing wider social development. Amara (2002) emphasises that sport participation can enhance self-concept, self-esteem and self-confidence. In addition, he claims sport is believed to have the potential to foster individual empathy, tolerance, cooperation, social skills and team work.

A number of International frameworks report on the relationship between sport and peace. The UN Interagency Task Force on Sport for Development and Peace (2003) identified that well designed sport based initiatives that incorporate the best values of sport can be powerful, practical and cost effective tools to achieve development and peace objectives. The report of the

Maggingen Declaration (2003) highlights the link between sport and physical, mental and social development expressed in the field of sport and peace, sport and health and sport and education. The report also stresses that countries need to expand sport programmes in situations of conflict and social breakdown to help reconciliation rehabilitation and health.

Sport enters into the most varied spheres of life and has numerous social, economic and cultural interfaces and points of contact (The Swiss Agency for Development and Cooperation, 2005). From a development and peace perspective sport is seen as the ideal cross cutting instrument and as one that has benefits in both social integration and the development of social capital. The International Working Group for Sport for Development and Peace (IWGSDP) (2006) suggests that sport can assist in the prevention and reduction of conflict thereby increasing social cohesion and contributing to community economic development. Sport makes an important contribution to the European Union economic, social cohesion and more integrated societies (The Commission of the European Communities, 2007). Moreover, the Commission believes that sport promotes a great sense of belonging and participation and is an important tool for the integration of immigrants.

Scholars have also given evidence for using sport to prevent conflict and building peace (Benefort & Cunningham, 2002; Amara, Aquilina, Argent, et al, 2004; Brazzaville Declaration, 2007; IWGSDP, 2008). A study conducted by Benefort and Cunningham (2002) suggests that sport offers particular benefits concerning Aboriginal communities. Australian sport carnivals organised by local indigenous communities have been described as pivotal events for social and traditional cohesion largely because they are organised and managed by indigenous communities themselves. Amara, Aquilina, Argent, et al, (2004) emphasise the role of sport in the inclusion of refugees and asylum seekers in the United Kingdom. He found that sport acts as a positive vehicle for addressing issues of social inclusion for asylum seekers and refugees largely because of its

capacity to bring people together from different cultural backgrounds. In El Salvador, the Scotiabank Salud Escorlar Integral programme used sport, play and physical activities to teach life skills (Brazzaville Declaration, 2007). In particular, programmes for conflict prevention and non-violent conflict resolution to primary and secondary school children have equipped them to make healthy choices in their lives.

The Derby Bosnia-Herzegovina community association and the Zimbabwean Association Football team both have provided opportunities for members of their national community to participate in regular team sports and in so doing, have built stronger bonds within their own communities and greater opportunities for mutual social support (IWGSDP, 2008). Stakeholders in both programmes indicated that bonding had overcome some of the ethnic, political and religious divides which were endemic in their country of origin. Another project conducted by the IWGSDP (2008) notes that the national Republic of Tanzania's Sport Development Department has been particularly successful in using sport to address conflict among Tanzania's refugee population. Projects involved mixing refugee children from different groups in supervised sport and play activities, encouraging them to form friendships across ethnic and cultural boundaries including conflict prevention messages and skill building.

2.6.1. Critiques of sport and peace

While many studies report on the relationship between sport and peace, some scholars do not agree (Ewing & Seefeldt, 1996; Giulianotti, & McArdle, 2007; Jarvis, 2002; Schwery, 2003). For instance, from a political perspective, Giulianotti and McArdle, (2007) emphasise that in the former colonies, sport brought a clear division between the colonial powers and the indigenous populations. They emphasised that sport such as rugby and cricket reinforced social divisions and

ethnic segregation. In addition, he suggested that sports activity may very well lead to a channelling of aggression and there is a negative correlation between the amount of training and the tendency to use violence (Jarvis, 2002). Ewing and Seefeldt (1996) sharing this view state that sport may be a domain that suspends moral obligation or encourages unethical behaviour for strategic gain-in competition particularly. The analysis of sport's potential as a medium for securing peace is particularly problematic, as sport releases emotions that can lead to nationalism and xenophobia (Schwery, 2003).

In summary, sport is highly useful tool for implementing social integration and building peace between parties from different cultural back grounds. Several international organisations have identified that well designed sport based initiatives could achieve development and peace objectives. Despite the argument that sport as a medium for securing peace is problematic because of the release of aggression and the promotion of nationalism through sport itself, it is evident that sport assists prevent and reduce conflict by increasing social cohesion and promoting social capital.

The preceding sections have explored the ideas on Olympism, sport and peace. As this research examines the effectiveness of Olympic education in resolving conflicts among Sri Lankan students; the literature in the following section presents definitions from the works of several authors which were used as a baseline to distinguish definitions of conflict and conflict resolution models.

2.7. What is conflict?

The term conflict has been variously defined by several scholars (Coser, 1956; Putnam & Poole, 1987; Deutsch, 1973; Burton, 1990; Johnson & Johnson, 1996; Bodine & Crawford, 1996; Avruch, 1998; Ramsbotham, Woodhouse & Miall, 2005; Wallensteen, 2007; Bercovitch, Kremenyuk & Zartman, 2009). The term conflict is derived from “the Latin word *confligere* where it means to strike together” (Bercovitch, Kremenyuk & Zartman, 2009, p. 2). A basic assumption about such conflict is that it is a natural part of life (Deutsch, 1973). Similarly, Bercovitch, Kremenyuk and Zartman, (2009) argues that conflict is normal, ubiquitous, and unavoidable. It is “an inherent feature of human existence and the very presence of conflict is at the heart of all human societies” (p. 3). This is supported by Fang, Hipel and Kilgour (1993) who believe that conflict seems to occur wherever human beings interact with one another and that conflict is all pervasive within the domain of human decision making. Conflict is a severe disagreement between at least two sides, where their conflicting demands cannot be met with the same resources at the same time (Wallensteen, 2007).

From a sociological aspect, conflict is a struggle over values and claims to source status, power, and resources, a struggle in which the aims of opponents are to neutralize, injure, or eliminate rivals (Coser, 1956). Conflict means perceived divergence of interest, or a belief that parties’ current aspirations cannot be achieved simultaneously (Avruch, 1998). Conflict is an intrinsic and inevitable aspect of social change (Ramsbotham, Woodhouse & Miall, 2005). Conflict is an expression of the heterogeneity of interests, values and beliefs that arise as new formations generated by social change come up against inherited constraints. “But the way we deal with conflict is a matter of habit and choice and it is possible to change habitual responses and exercise intelligent choices” (Ramsbotham et al, 2005, p. 13). Conflict is related to human relationships at

all societal levels and those are affected by the total environment, by future planning, by levels of education and human needs and satisfaction (Burton, 1990). This is supported by Putnam and Poole (1987) who defines conflict as “the interaction of interdependent people who perceive opposition of goals, aims and values, and who see the other party as potentially interfering with the realization of these goals” (p. 552)

Broadening the definition of conflict further within the sociological perspectives, Fisher (1997) points out that social conflict in the *identity group*, is defined in ethnic, racial, religious, linguistic or other terms, for it is through the *identity group* that compelling human needs are expressed in social and often political terms. Conflicts arise when “*identity groups* perceive that they are oppressed and victimized through a denial of recognition, security, equity and political participation” (p.5). This is supported by Rabie (1994) who emphasises that conflict is “a normal product of diversity in beliefs and values, differences in attitudes and perceptions and competing socio-economic and political interests among individuals, social classes, ethnic groups and states” (p. 3). Social conflict refers to “purposeful struggles between collective actors who use social power to defeat or remove opponents and to gain status, power, resources and other scarce values” (Himes, 1980, p. 14). Mitchell (1981) emphasises further that conflict situations arise when “mis-match between social values and social structure occur” (p. 18).

Galtung (1996) emphasises symmetric and asymmetric views of conflicts, and further explains that conflict could be viewed as “a triangle of contradiction, attitude, and behavior” (p. 72).

Follow convention figure 2.1.

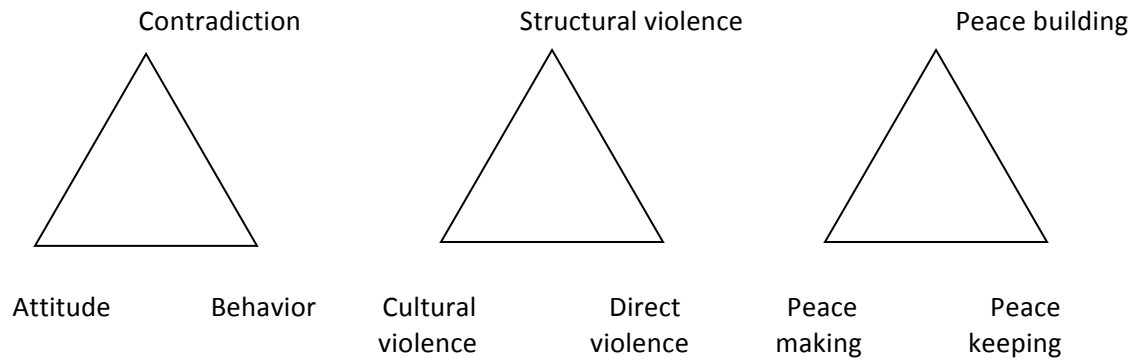


Figure 2.1 Galtung's models of conflict, violence and peace (Ramsbotham et al, 2005, p. 10).

According to Galtung (1996) in a full conflict all three components have to be present together. Galtung (1996) stresses that, conflict is a dynamic process in which structure, attitudes and behaviour are constantly changing and influencing one another. Describing Galtung's (1996) idea even further, Ramsbotham et al (2005) articulates that there is a distinction between direct violence, structural violence and cultural violence. We can end direct violence by changing conflict behaviour, structural violence by removing structural contradictions and injustices, and cultural violence by changing attitudes. These responses relate in turn to broader strategies of peacekeeping, peace building and peacemaking (p.10). Expanding on description of the initiation view of conflicts, Galtung (1996) views 'negative peace' as the cessation of direct violence and 'positive peace' as the overcoming of structural and cultural violence.

Mitchell (1981) describes five basic types of issues in conflict situations;

- | | | |
|--------------------------|-----------------------|-----------------------|
| a) Issues of resources | c) Issues of survival | e) Issues of ideology |
| b) Issues of sovereignty | d) Issues of honour | |

Focusing on international conflict, Holsti (1983) presents six types of issues;

- | | | |
|-------------------------|------------------------|-------------------------|
| a) Limited territorial | c) National honour | e) Imperialism |
| b) Nature of government | d) Liberation conflict | f) National unification |

Similarly, Daft (1992) emphasises the following factors may create organizational conflict:

- a) Scarce resources c) Personal clashes e) Goal difference
- b) Jurisdictional ambiguities d) Power and status difference f) Communication breakdown.

Reaffirming the above issues in conflict situations, Johnson and Johnson (1996) created three main groups for the reasons of conflict:

1. Unsatisfied psychological needs (the main cause of conflict is the psychological needs of the individuals)
2. Limited sources (the most reasonable fact. limited sources of time, money, and properties force people for the conflicts)
3. Different values (different people have different values and people become defensive about their values and hardly accept the other's values).

A conflict exists whenever incompatible activities occur. Whether there are constructive or destructive outcomes as a result of conflict depends largely on the context in which the conflict occurs (Deutsch, 1973). Similarly, Bodine and Crawford (1996) emphasise that conflict arises from a discord of needs, drives, wishes, and/or demands. Conflict in and of itself is not positive or negative. Rather, it is the response to conflict that transforms it into either a competitive, destructive experience or a constructive challenge offering the opportunity for growth (Bodine & Crawford, 1996). According to Glasser (1998) there are four primary needs of relatedness, belonging, freedom and fun that are interconnected with conflict. Glasser (1998) explains further that people are motivated by different needs and these can lead to conflict when they contradict each other. In other situations a person who tries to satisfy his/her need cannot find time and energy to satisfy the other. Everyone has a different image of the need satisfaction object and this can also lead to conflict. Wallensteen (2007) suggests that conflict consists of three components; incompatibility, action and actors. Simmel, (1950) points out that conflict naturally occurs in human interaction and, if managed properly, can be a very constructive avenue for needed

change (Coser, 1964). According to Katz (1985) conflict often causes emotional upset and challenges the communication capacity of most adults.

Numerous scholars (Koch & Miller, 1987; Laursen & Hartup, 1989; Goncu & Cannella, 1996; Shantz, 1998; and Nucci, 2005) have argued about children's conflict. Nucci (2005) defines children's conflict as two children independently pursuing personal goals that happen to bring them into conflict. Goncu and Cannella (1996) define children's conflict as disagreements or oppositional interaction between individual children or groups of children. Similarly, Shantz (1986), and Laursen and Hartup (1989) emphasise that conflicts occur when disagreements or oppositional interaction between individual children or groups of children. The oppositional interaction emerges when one party's effort to influence another party or parties results in refusal. Pointing out another perspective of children's conflicts, Koch and Miller (1987, p. 45) argue that "life is conflict and we can be alive only in conflicts" therefore contradictions and conflicts are the natural part of children's socialization and maturation.

Shantz (1998) points out that many developmental theorists claim that conflict plays a significant role in children's development. Arsenio and Cooperman (1996) emphasise that Piaget (1932) believed conflict in children was healthy, and if worked through, would help children to overcome their egocentric thought patterns. Life is full of conflict and in order to become a better person, one must resolve the conflict in each stage of life (Trawick-Smith, 2003). Vygotsky (1978) saw conflict as a learning experience. He believed that if children in their zone of proximal development would learn from the conflict and from adult models they would function better in social contexts. Gartrell (1995) emphasises that traditional discipline "criticizes children-often-publicly for unacceptable behaviours, whereas guidance teaches children positive alternatives" (p. 27). He also notes that in the past, children who frequently cause conflict have been seen as

'troublemakers' or as 'naughty'. Gartrell (1995) believes that the root of seeing misbehaviour or conflictive behaviours, as evil or naughty goes back to the middle ages when children were viewed as naturally tending toward evil (p. 28).

Pointing to another aspect of conflict, Kreidler (1984) suggests that conflicts in a classroom are usually of three types: conflict over resources, conflict of needs and conflict of values. Johnson and Johnson (2005) emphasise at least four types of conflicts are important for schools to understand: (a) *controversy*, which occurs when one person's ideas, information, conclusions, theories, and opinions are incompatible with those of another and the two seek to reach an agreement; (b) *conceptual conflict*, which occurs when incompatible ideas exist simultaneously in a person's mind or when information being received does not seem consistent with what one already knows; (c) *conflict of interests*, which occurs when the actions of one person attempting to reach his or her goals prevent, block, or interfere with the actions of another person attempting to reach his or her goals; and (d) *developmental conflict*, which occurs when recurrent incompatible activities between adult and child, based on the opposing forces of stability and change within the child, cycle in and out of peak intensity as the child develops cognitively and socially (p. 8).

In summary, the term conflict as highlighted in this section is revealed in the literature to refer to a severe disagreement between at least two sides. Sociological interpretations revealed that 'status of power' may primarily influence a conflict. Conflicts play a significant role in children's development and can be used as a learning experience. There are at least four types of important conflicts at schools that are useful to identify and understand when implementing programmes to achieve peace in schools. These include controversy, conceptual conflicts, conflict of interest and developmental conflicts.

The next section describes useful methods of conflict resolution with reference to effective conflict resolution practice.

2.7.1. Conflict resolution (CR)

Recent years have witnessed an increasing number of studies related to conflict resolution (CR) for the purpose of creating a better, more peaceful society, and many scholars (Curle, 1971; Thomas & Kilmann, 1974; Levi & Benjamin, 1977; Encarnacion, McCartney & Rosas, 1990; Francis, 1994; Lederach, 1997; Ramsbotham & Woodhouse, 1999; Furlong, 2005; Wertheim, Love, Peck & Littlefield, 2006) have created various CR models according to different conflict situations. The literature in this section presents a broad landscape of definitions of CR models. CR is a constructive approach to interpersonal and intergroup conflicts that helps people with opposing positions work together to arrive at mutually acceptable compromise solutions (Deutsch, 1973). CR can be defined in abstract terms as behaviours aimed at resolving perceived incompatibilities (Boulding, 1963; Thomas, 1976). Ramsbotham, Woodhouse and Miall (2005) emphasise that:

Conflict resolution is a more comprehensive term which implies that the deep-rooted sources of conflict are addressed and transformed. This implies that behaviour is no longer violent, attitudes are no longer hostile, and the structure of the conflict has been changed (p. 29).

Emphasising the difference between settlement and resolution of conflict, Burton (1972) describes:

When parties are coerced into accepting a solution, the conflict is said to be settled, but not resolved. For resolution to occur then, conflicts must not be suppressed by threat, and they must not be settled by reference to past norms and practices that are no longer perceived as relevant or just (p. 138).

Bickmore (2003) emphasises that the management of conflict has three main dimensions:

1. The repertoire of formal and informal autonomous and intervention based procedures available for confronting and handling the conflict

2. The understanding and skills for recognizing and making sense of conflict for imagining alternatives and for communicating to pursue resolution
3. The individual and community relationships context within which conflicts may emerge, feel and be understood as problems by participants, and evolve escalate or deescalate (p. 4).

New patterns of “major armed conflicts that became prominent in the 1990s suggested a more nuanced model of conflict emergence and transformation” (Ramsbotham et al, 2005, p. 22). The main change of CR models in this era was broadening in the scope of third party intervention. New models were mainly concerned with “entry into the conflict itself and with how to enable parties to violent conflict to resolve the issues between them in non-violent ways” (Ramsbotham et al, 2005, p. 22).

Numerous authors (Curle, 1971; Thomas & Kilmann, 1974; Levi & Benjamin, 1977; Encarnacion, McCartney & Rosas, 1990; Francis, 1994; Lederach, 1997; Ramsbotham & Woodhouse, 1999; Furlong, 2005; Wertheim, Love, Peck & Littlefield, 2006) have surveyed different components of CR and have supplied frameworks. In order to enhance conflict resolution in society, Curle (1971) elaborated a new CR approach to the asymmetric conflicts which arise between dissimilar parties. In asymmetric conflicts the structure is such that the top person always wins and the bottom person always loses. Therefore, the only way to resolve the conflict is to change the structure but the top person is never interested in doing so (Curle, 1971). Follow convention figure 2.2.

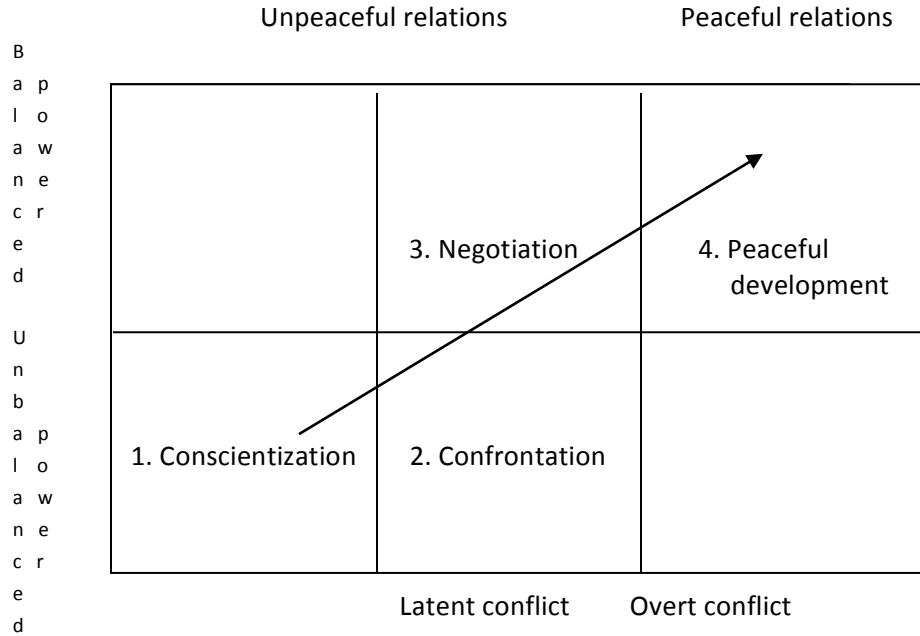


Figure 2.2. Curle's transforming asymmetric conflicts model (1971)

Curle (1971) emphasises further that a third party needs to join forces with the bottom person for a resolution. Strengthening this argument Ramsbotham et al, (2005) states "the third party will open the possibility for CR through a shift from the existing structure of relationships to another" (p. 21).

Emphasising the importance of improving peoples' skills for effective conflict resolution, Thomas and Kilmann (1974) introduced five conflict management approaches based on two dimensions: 'assertiveness and cooperativeness'. According to Thomas and Kilmann's (1974) conflict management model, assertiveness motivates the person to achieve his/her own goals and objectives while cooperativeness motivates the person to allow or help the other party to achieve its goals or objectives. Thomas and Kilmann (1974) highlighted five themes competing, avoiding, compromising, accommodating and collaborating as approaches to conflict management. Follow convention figure 2.3.

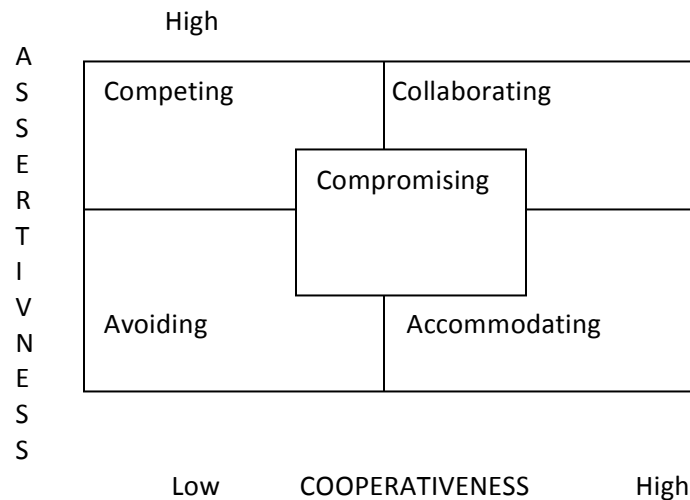


Figure 2.3. Thomas & Kilmann (1974) five conflict management approaches

The approach of avoiding is characterised as unassertive and uncooperative. The conflict will never be directly addressed or resolved. Thomas and Kilmann (1974) emphasise that this might be a suitable approach for use when there is no chance to win or when disruption is costly. The competing approach is called a win-lose approach as well and characterised by high assertiveness and low cooperativeness. Thomas and Kilmann (1974) recommend this approach when quick, decisive action is needed. The accommodating approach is characterised as unassertive and uncooperative. When preserving future relations between parties an accommodating approach strengthens cooperativeness. The compromising approach reflects a moderate level of assertiveness and cooperativeness. Thomas and Kilmann (1974) recommend this approach when both sides have equal power and are of equal importance. Finally, the collaborative approach reflects high on both assertiveness and cooperativeness and it is a win-win approach. According to Thomas and Kilmann (1974), collaboration between two persons might take the form of exploring a disagreement to learn each other's insights. Thomas and Kilmann (1974) further emphasised

that the circumstances of the situation and the personalities of the individuals involved in the conflict will impact on the five CR approaches.

Highlighting the importance of involving more parties to resolve a conflict, Levi and Benjamin (1977) created a CR model focusing on resolving conflicts by providing several attempts to create possible solutions for both parties involved. According to Hill (1982), Levi and Benjamin's (1977) CR model illustrates beginning with defining the conflict and that each party is allowed time to enunciate its view of the conflict situation in terms of the key issues involved. The next step is to gather and disperse information regarding the conflict processes in general and in particular (p. 115). Follow convention figure 2.4.

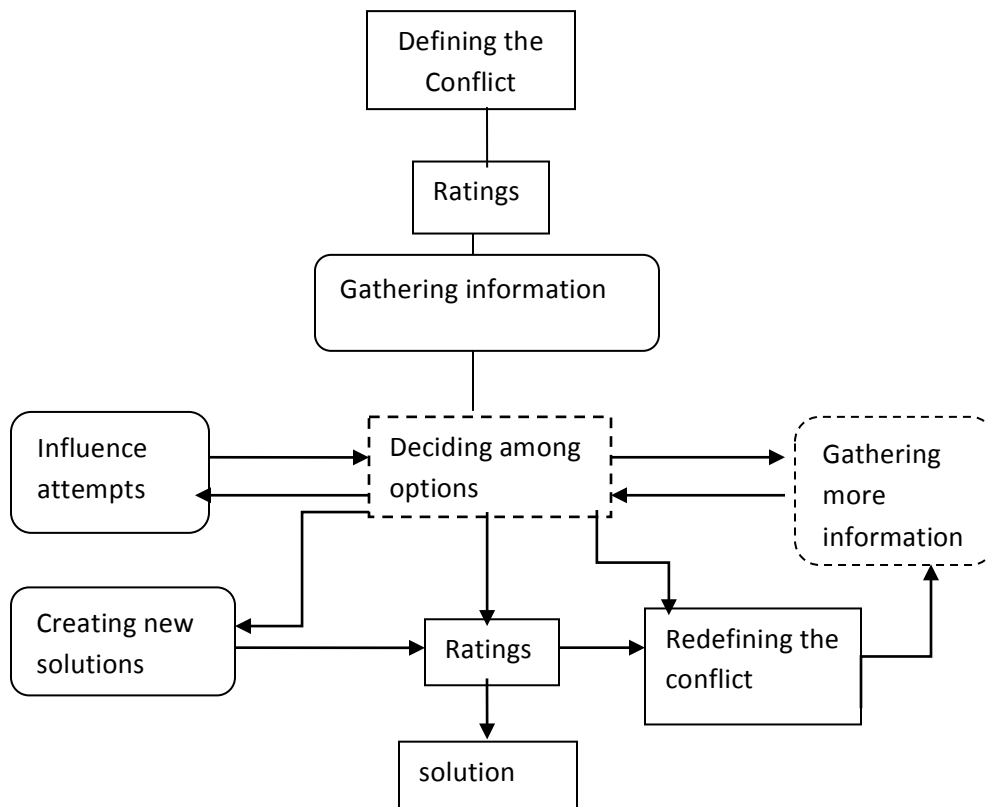


Figure 2.4. Levi & Benjamin's conflict resolution model (1977)

The third stage of the Levi and Benjamin's (1977) CR model involves an assessment of the options available to each party and attempts to influence the parties' preferences for a given option may be made during this stage (p. 116). At the third stage, Levi and Benjamin's (1977) CR model illustrates four main options:

1. Efforts may be under taken to create new options (that is possible solutions)
2. Actual resolution of the conflict may occur as a result of the options chosen in their earlier stage
3. Based on the information obtained in the second stage, an attempt may be made to redefine the conflict
4. It may be decided that more information is needed to proceed further, either regarding conflict processes in general or in terms of specific data on the given conflict (p. 116).

Strengthening the argument of the usefulness of third party involvement for CR, Encarnacion, McCartney and Rosas (1990, cited in Ramsbotham et al, 2005) introduced another CR model, the gradient of conflict involvement. In this model, Encarnacion et al (1990) introduces the idea of uninvolved parties to resolve the conflict rather than calling them as third parties. Uninvolved parties may become marginal, active and core parties in a widening of the conflict. Ramsbotham et al, (2005) state that, Encarnacion et al (1990) in their CR model stress "the way external parties may come to be core parties as their level of involvement increases, and to emphasise the importance of 'embedded parties' from inside the conflict who often play key roles in expediting moves to resolution" (p. 25). Follow convention figure 2.5.

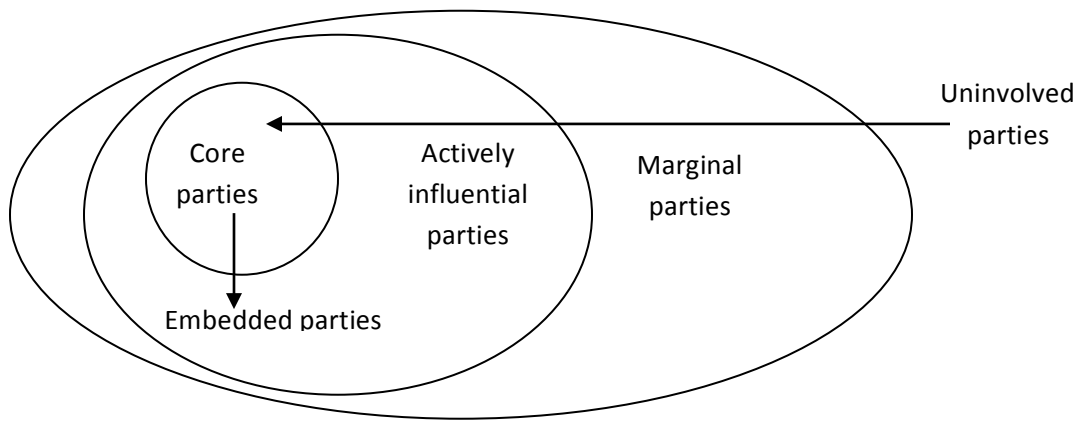


Figure 2.5. Encarnacion et al (1990) the gradient of conflict involvement

Encarnacion et al (1990) emphasise that “the need is to build constituencies and capacity within societies and to learn from domestic cultures how to manage conflicts in a sustained way over time” (Ramsbotham et al, 2005, p. 25).

Francis (1994) further developed Curle’s (1971) asymmetric model, embedding classic conflict resolution strategies within wider strategies for transforming conflicts (Ramsbotham et al, 2005, p. 23). In this model, situations of unbalanced power and unsatisfied needs are reduced by increased awareness, mobilisation and empowerment. According to this model, before moving on to the negotiation of a new relationship and change attitudes, it is necessary to move to an open confrontation. Follow convention figure 2.6.

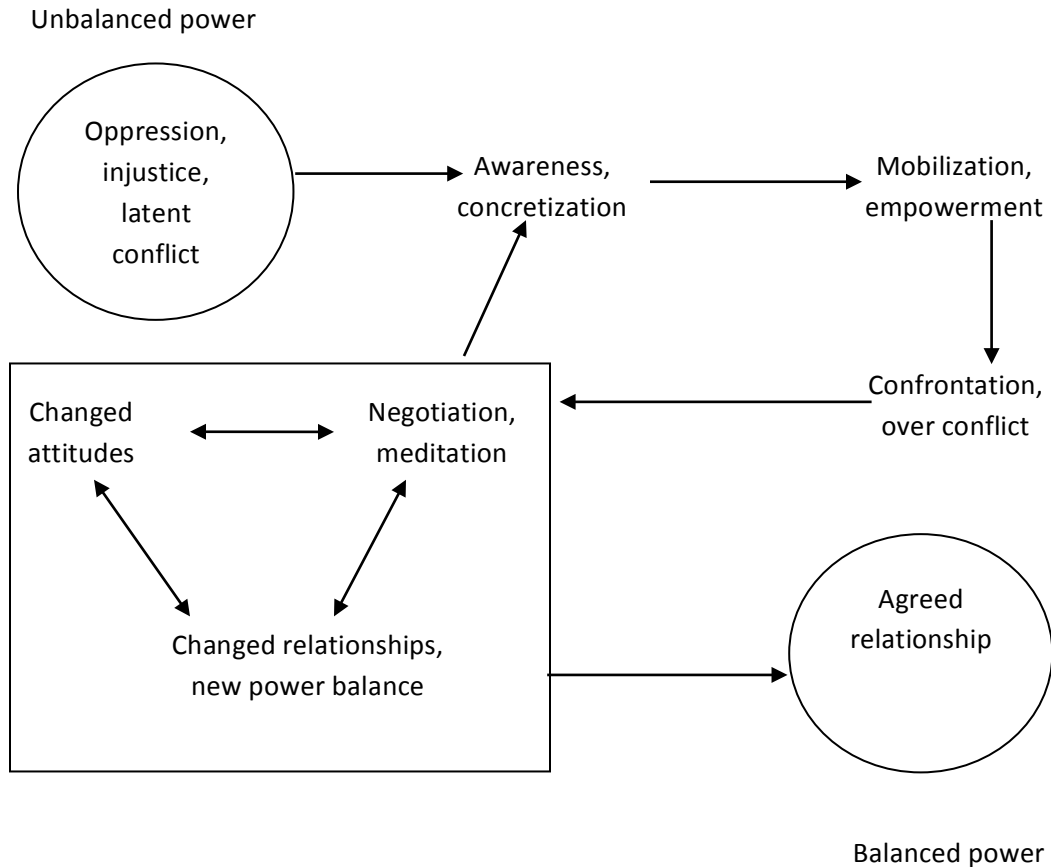


Figure 2.6. Francis's (1994) model of transforming asymmetric conflicts

Van der Merwe (1989) emphasises that the elements bounded by the large box in the Francis's (1994) model are traditionally seen as conflict resolution, but they can also be seen to play a complementary part in a larger process of transforming asymmetric relations.

Lederach (1997) introduced another conflict resolution model highlighting a strategy for social transformation facilitating major structural changes. Lederach (1997) emphasises that peace building centrally involves the transformation of relationships and "sustainable reconciliation requires both structural and relational transformation" (pp. 82-83). According to the Lederach's (1997) conflict resolution pyramid, elite leaders and decision makers are at the top of the pyramid. Leaders of social organisations, churches, and top journalists are in the mid level and

grassroots community leaders are at the base of the pyramid. Lederach (1997) highlighted the importance of integrating actors and approaches to peace building. Lederach (1997) suggests complementary changes at all these levels for a comprehensive peace process (Miall, 2004).

Follow convention figure 2. 7 below:

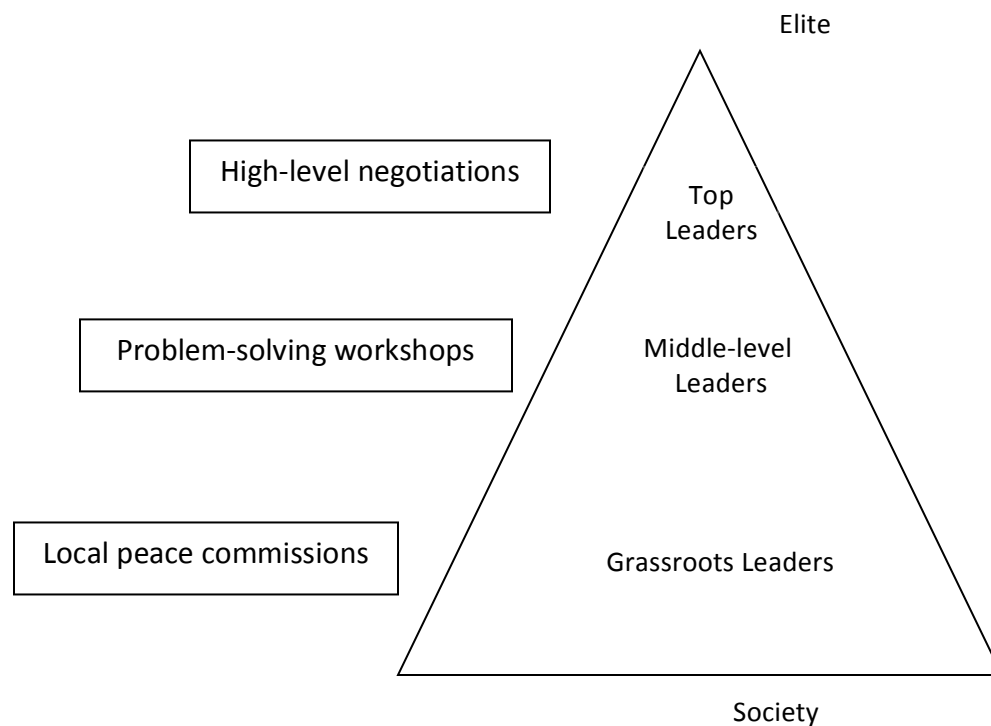


Figure 2.7. Lederach's (1997) model of conflict resolution

In the Lederach's (1997) model of conflict resolution, the conflict transformation levels are influential, with an emphasis on 'bottom-up' processes and the suggestion that the middle level can serve to link the other two (Ramsbotham et al, 2005, p. 23).

Viewing conflict transformation as a further development of conflict resolution, Ramsbotham & Woodhouse (2005) produced the 'Hourglass model' of CR. This model initiates as "a contingency and complementary model, which refers the nature and phase of conflict in 'contingency' and in

‘complementarily’ in combination of appropriate responses that need to be worked together to maximise chances of success in conflict resolution” (p. 12). Conflict containment, conflict settlement and conflict transformation are the three elements of the Hourglass model. Follow convention figure 2.8.

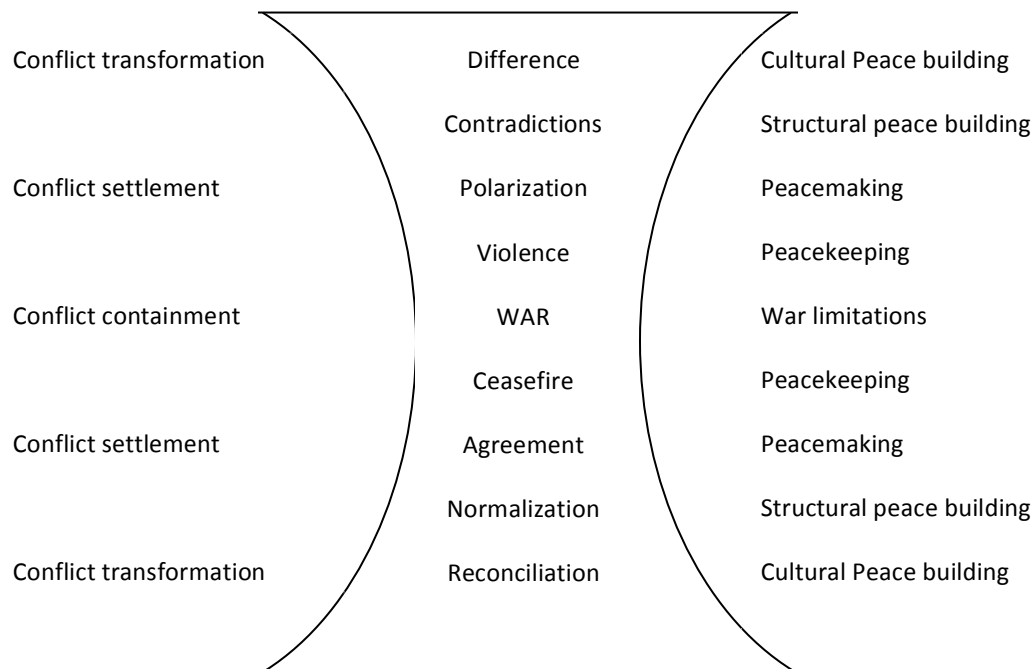


Figure 2.8. The Hourglass model (Ramsbotham et al, 2005, P. 12)

Top half of the Hourglass model signifies the narrowing of political space that characterises conflict escalation. Bottom half of the Hourglass model symbolize the widening of political space that characterises conflict de-escalation (Ramsbotham et al, 2005). Most important information highlighted in this model is the ability of receiving different conflict resolution responses when the space narrows and widens.

The circle of conflict is a model invented by Furlong (2005) that provides insights into the causes of conflict. Furlong (2005) introduces six driving forces of a conflict.

- Values—one's belief systems, ideas of right versus wrong, etc.
- Relationships—stereotypes, poor or failed communications, repetitive negative behaviours, etc.
- Externals/Moods—factors unrelated to the conflict, psychological or physiological issues of parties in conflict
- Data—lack of information, misinformation, too much information, data collection problems
- Interests—each party's wants, needs, desires, fears, or concerns
- Structure—limitations on resources like time and money, geographical constraints, organizational structure, authority issues

The circle of conflict by Furlong (2005) is demonstrated in a pie chart below. Follow convention figure 2.9.

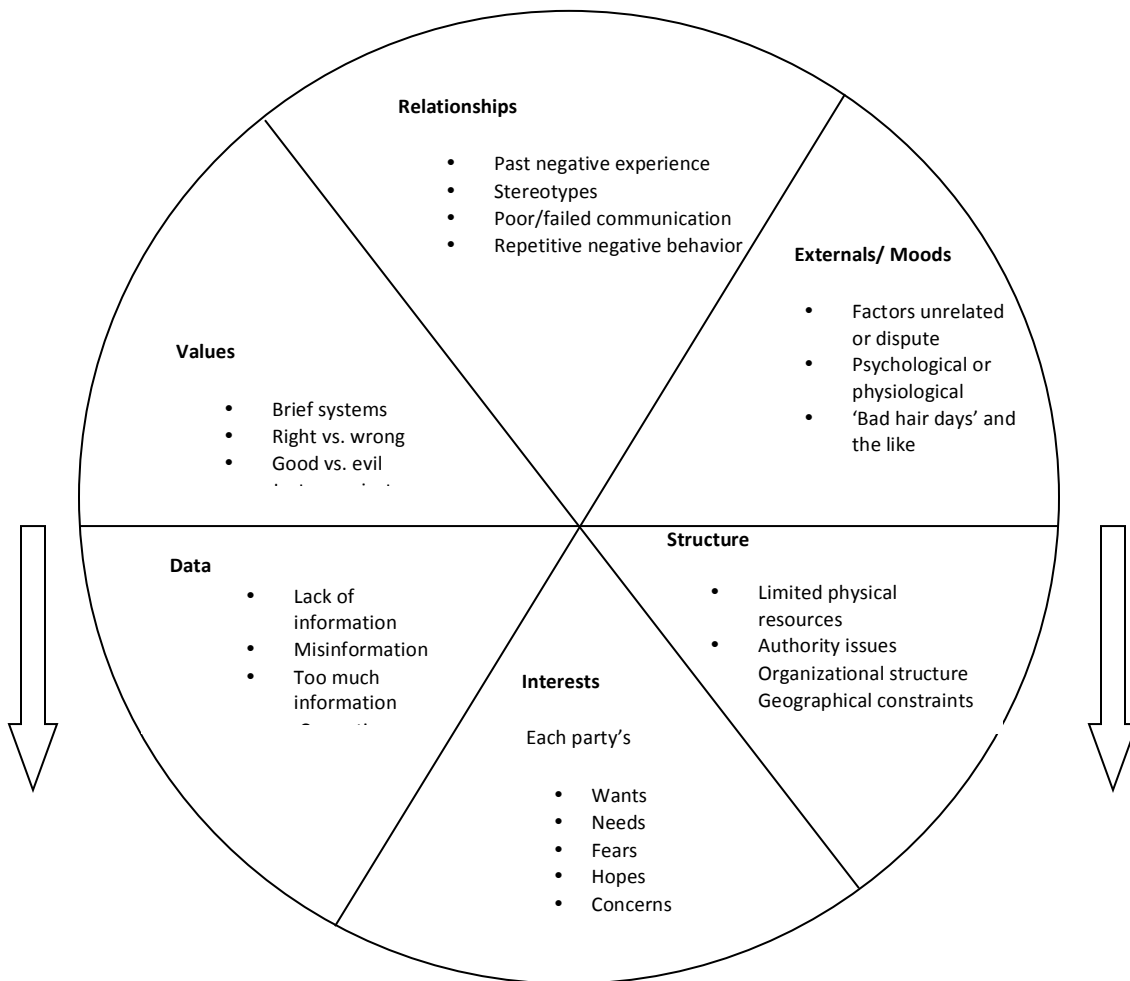


Figure 2.9. The circle of conflict (Furlong, 2005)

As this circle consist of six parts where values, relationships and external drivers occupy the top half of the chart and data, interest and structure drivers occupy the bottom half of the chart. According to Furlong (2005), emphasising the bottom half of the graph in managing a conflict often leads to a successful resolution to the conflict. Furlong (2005) suggests the top half of the chart is best be avoided in any conflict as these factors are beyond one party's control and can result in intensifying the conflict situation. The converse is true for the bottom half of the graph, in that it helps resolve a conflict by helping two parties work together to solve a conflict, allay another's fear and overcome geographical constraints.

With much emphasising of the win-win approach, Australian psychologists Wertheim, Love, Peck & Littlefield (2006) designed a conflict resolution model named CRM-A. This conflict resolution model explores the best solutions by synthesizing alternatives that address underling issues well-beyond the initial negotiations. The conflict resolution process of this model operates systematically in four stages which includes generating the belief that all will benefit (win-win solution), appreciating interests of each party, devising alternatives and the coalescence of these alternatives to generate a situation that benefits to all. Follow convention figure 2.10 below.

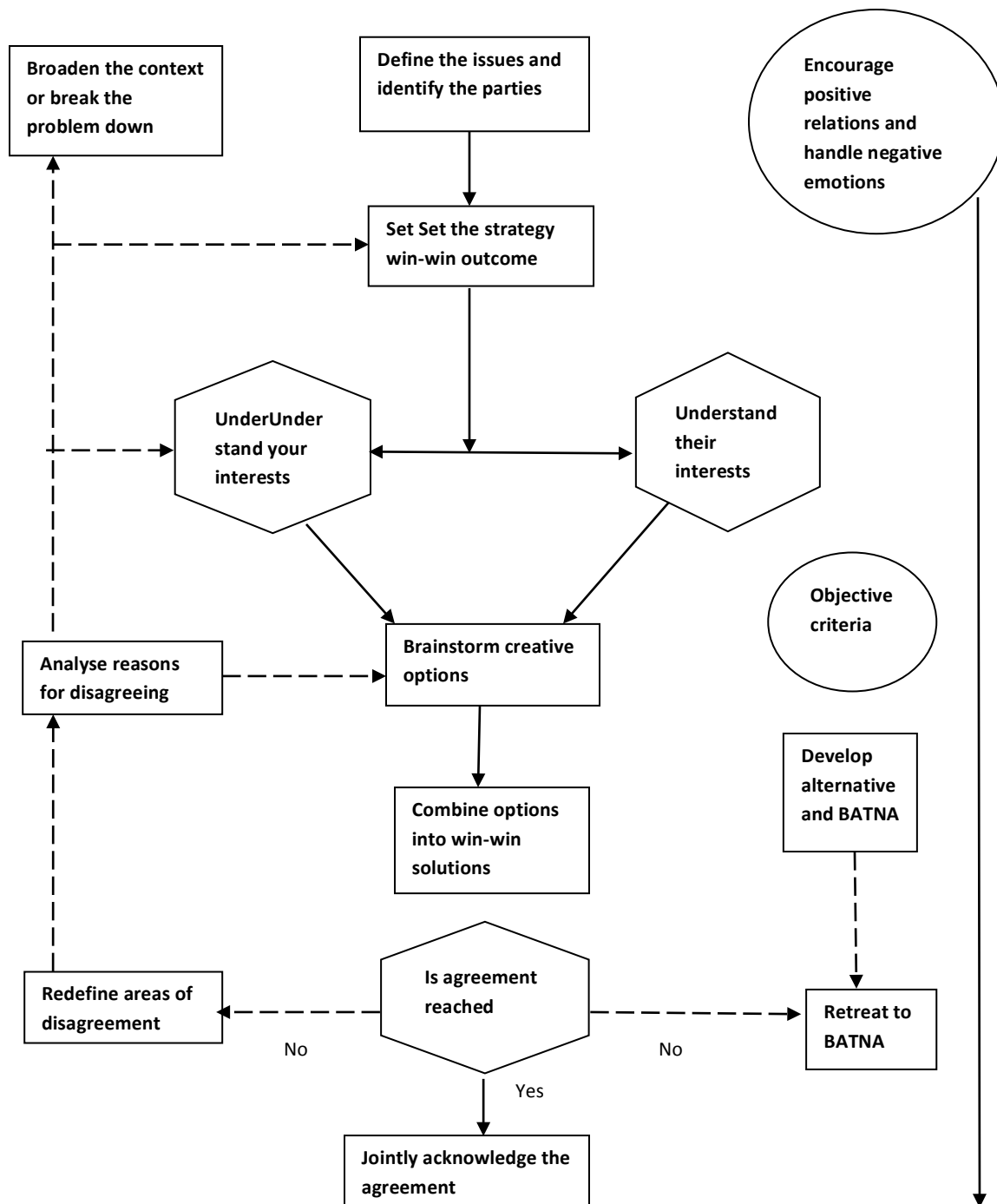


Figure 2.10. Best Alternative to a Negotiated Agreement (BATNA) (Wertheim et al, 2006, p. 31).

According to the above mentioned conflict resolution model, generating the potential for win-win situations focuses on mutual problem solving to obtain satisfactory solutions by demoralising the preconception that negotiations will only benefit one party. Appreciation of interests averts criticisms but allows each party to be listened to and valued, in order to resolve underlying conflicts. The generation of creative alternatives may be fruitful when instructions are provided for quantity, variety and the deferment of judgment. The selection of generated ideas is adapted in order to address the needs, concerns and interests of groups and the process is reapplied on identified disagreements. Because there was no overwhelming power on a single party for negotiating and this has reduced dependence on negotiation, therefore, Wertheim, et al (2006) propose the Best Alternative to a Negotiated Agreement (BATNA) as their conflict resolution development model.

The outline of terms of conflict resolution discussed in this section demonstrates that the most influential way in resolving conflicts is to change the structure. View of conflict transformation as a further development of conflict resolution is one of the promising areas of contemporary conflict resolution. Effective conflict management highlights the need for the collaboration of a third party for conflict resolution, in order to achieve a reduction in assertiveness and an increase in cooperativeness. However, it is evident that conflict resolution models are subject to change depending on the conflict situation.

The following section of the literature review relates an overview of conflict resolution practice in schools.

2.7.2. Conflict resolution practice in schools

This study examines the effectiveness of applying Olympism education to resolving conflicts of Sri Lankan primary students. Therefore, it is necessary to determine whether conflict resolution programmes are conducted in different school settings. The review of literature in this section addresses the research work related to CR in the schooling context. The section includes CR mediation programmes in schools, curriculum based CR programmes in schools and CR training programmes in schools. All of these concepts highlight the significance of resolving students' conflicts within schools.

2.7.3. Mediation programmes in conflict resolution

The use of School mediation programmes has been thoroughly researched and is considered an effective structure supportive of self-discipline (Prutzman, 1994; Powell, Muir-McClain & Halasyamani, 1995; Bell, Coleman, Anderson, Whelan & Wilder, 2000; Johnson & Johnson, 2001; Gauley, 2006). Prutzman (1994) investigated Children's Creative Response to Conflict in a six month longitudinal study. The responses of 176 students in the experimental group and 219 students of the control group were assessed in terms of student achievement tests, a teacher survey about children's attitude change and administrator surveys. The results suggested that the School Mediation Programmes successfully reduced the amount of conflict among students. Eighty-five percent of conflicts mediated were resolved and the counselors spent considerably less time dealing with students' conflicts after the programme was implemented. The results also mention that the primary participants agreed that peer mediators received significant increase in their conflict management skills, self-esteem and assertiveness at school.

The research of Powell, Muir-McClain and Halasyamani (1995) also support the effectiveness of Mediation programs in schools. In a Review of Selected School-Based Conflict Resolution and Peer Mediation Projects, they examined the effectiveness of Conflict Resolution or Peer Mediation (CR/PM) training in nine projects supported by four US state health departments. Results emphasized that some projects may require modifications for youth such as self-reported attitudes about violent behavior, improving school discipline and reducing absenteeism. The project also reported that insufficient information was available to know which projects best serve which students and how such projects should be implemented.

Similarly, Bell, Coleman, Anderson, Whelan and Wilder (2000) conducted a research project to evaluate the effectiveness of peer mediation in a low-SES rural elementary school. The training was given to 798 grades 6-8 students as mediators for peers in conflict by teaching them conflict resolution skills and mediation techniques from the 1995, Conflict Resolution Unlimited manual. The disputants had the options of either going to mediation or to the principal for resolutions. The authors found that 32/34 mediations resulted in satisfactory conflict resolution. The knowledge of mediators regarding their mediation skills were assessed in a six week follow up and the mediators' responses were measured in terms of written tests. Results indicated an increased knowledge of mediation skills after training. The results also indicated that school wide suspension decreased during the intervention year as compared to three years of baseline data. The mediator's own referrals were lower than a randomly selected matched control group and the mediators' current referrals were lower than in the previous year.

Johnson and Johnson (2001, cited in White, 2007) examined the effectiveness of several conflict resolution and peer mediation programmes between 1988 and 2000. This study involved a meta-analysis of 17 studies conducted on the effectiveness of conflict resolution training in eight

different schools in which the students represented kindergarten through ninth grade and attended rural, suburban and urban schools in two countries. Data was collected using observations, interviews, conflict report forms, written and oral responses to conflict scenarios and actual conflicts created with classmates. Results revealed that taught conflict resolution procedures are remembered throughout the school year and students applied the knowledge and procedures to resolve conflicts not only in the classroom but also in non-school settings. It was also found that students actively involved dealing with problems in ways other than win-lose negotiations.

Peer mediation has often been included in peace encouraging approaches in schools (Gauley, 2006; Schellenberg, Parks-Savage & Rehfuss, 2007; Kretschmar & Flannery, 2007). In an evaluation of Respectful Conflict Resolution and Peer Mediation Programme Gauley (2006) encouraged peacefulness by empowering teachers, neighbours, students, parents, and community leaders to constructively address conflict and violence in their families, schools and communities. The research was conducted by Saskatoon Community Mediation Services (SCMS) and provided training in conflict resolution and programme development to elementary schools in the Saskatoon area. Selected students became peer mediators and at least one teacher also received the same training. Results suggested that while peer mediation was well-received, much more work was required to ascertain how well the programme was received and what will be needed to sustain it.

Likewise, Schellenberg, Parks-Savage and Rehfuss (2007) conducted a three-year longitudinal study to assess the effectiveness of an existing peer mediation program to evaluate whether peer mediation indeed did reduce levels of violence in a suburban elementary school of 825 students. The study involved a three month follow up of 34 mediators to assess the knowledge change the

mediation training had pertaining to conflict, conflict resolution and mediation. Results assessed in terms of a questionnaire indicated that while all mediation sessions were successful in resolving conflict, the mediation training resulted in a significant reduction of suspensions within schools taking part in the study.

Kretschmar and Flannery (2007) identified that School Absenteeism can be effectively reduced through mediation programs. They conducted an evaluation of the Truancy Prevention through Mediation Program (TPMP) to reduce School Absenteeism by holding truancy mediation sessions with a teacher/parent/guardian of the subject child and a neutral third party mediator. In the 2006-2007 school year, 33 schools from six districts took part in the TPTM program. Three mediation agencies, namely Cleveland Mediation Centre (CMC), Conflict Resolution Centre and Bellaire-Puritas conducted the mediations. Mediations were held for 132 males (54.5%) and 110 females (45.5%). Pre and post-tests were provided in terms of questionnaires to capture information about the demographics of the child-reasons for absences and tardiness. The sample had an average age of 9.62 years. The sample was divided into mild and severe attendance problem groups. The results suggested no significant reduction in absences for the mild absence groups. For those positively contacted by CMC, excused absences, unexcused absences and tardiness all significantly decreased from pre-intervention to post intervention. Results indicate that interventions used in CMSD are effective in improving both absences and tardiness. Current evaluation provides significant support for the effectiveness of the TPTM programme.

Moral development is one of the most discussed areas in conflict resolution (Crokenberg & Nicolayev, 1977; Matsumoto, Haan, Yabrove, Theodorou & Carney, 1986; Berkowitz, & Bier, 2005). Crokenberg and Nicolayev (1977) conducted a study in stage transition in moral reasoning as it relates to conflict experienced naturalistic settings. This study revealed insights into the

importance of using long-term natural circumstances to accurately observe changes induced by social conflicts that cause cognition to reach higher stages. This was examined using various questionnaires and pre-tests and post-tests on 46 eighth and ninth grade students in two junior high schools. One of these schools had a traditional programme (TP) and the other one had an alternative programme (AP) that encouraged student participation and discussion on moral issues using four criteria. Appropriate explanation, long-term effects, resistance to counter-suggestion, and generalisation were included in the above mentioned four criteria. The results revealed that students in the AP school tend to report more experiences of internal conflicts that indicate morality changes than TP School. Engagement with peers and teachers and confrontation with more internal conflicts and reflective thinking about moral situations, have clearly enhanced the moral development of students in the AP school. This study clearly showed that those who engage in discussion of morality will have a greater capacity for moral development subsequently.

Matsumoto, Haan, Yabrove, Theodorou and Carney (1986) researched the moral actions and emotions in 'prisoner's dilemma' (Game theory) of preschool students. This study was conducted using 19 pairs of fourth grade students who were placed in a 'prisoner's dilemma' situation. The results reveal that the emotional level of connectedness between two students in a given situation directly affected their responses and it was found that morality played a key role in the student's responses.

Berkowitz and Bier (2005) reviewed the effectiveness of a character education programme which was based on moral principles and ethical practices. This study analysed 39 character education studies and found that when applied correctly character education lead to significant positive outcomes and positive effects on academic performance, school climate and pro-social behaviour and the effects proved to be long lasting. This also revealed that effective character education

includes: explicit agenda, community involvement, professional training for those implementing the program, peer interaction and direct instruction, and training in interpersonal and intrapersonal skills.

In summary, different peer mediation models had different impacts on conflict situations in different schooling contexts. It is apparent that school mediation programmes successfully reduced the amount of conflict among students and taught CR programmes in schools were helpful for students to resolve conflicts both in schools and non-school settings. It was also evident that CR mediation programmes enhanced students' development of moral and character which may be able to promote pro-social behaviour.

The previous section highlighted the different mediation programmes in conflict resolution. The next section discusses the conflict resolution curriculum research in schools.

2.7.4. Conflict resolution curriculum research

An increasing number of studies have been undertaken relating to the CR curriculum in schools (North Carolina Department of Juvenile Justice and Delinquency Prevention Centre, 2002; Florida Department of Juvenile Justice and Delinquency Prevention Centre, 2004; Mauricio, Dilman-Carpentier & Horan, 2005). North Carolina Department of Juvenile Justice and Delinquency Prevention Centre (2002) conducted a study for the Prevention of School Violence in North Carolina. This study named 'Reach In, Reach Out, Reach Over: A Conflict Management Pilot Programme in North Carolina' was aimed to support conflict resolution curriculum. According to this research, the findings from class observations, pre service teacher and professor interviews, and workshop questionnaires demonstrated that the conflict management curriculum was useful, applicable and had a positive impact for the participants. The study explored the usefulness,

applicability, and potential impact of a conflict management curriculum, by organising various field tests including observations, interviews, and workshop questionnaires. The study also presented valuable suggestions such as improving the curriculum, including strengthening of the diversity component within the curriculum and emphasised the need for additional teaching tools, particularly the inclusion of a student handbook as an attachment to the curriculum.

The Florida Department of Juvenile Justice and Delinquency Prevention Centre (2004) examined the benefit of conflict resolution projects to the classroom by introducing 'Peace works' curriculum in Florida. This study was conducted using eight elementary and two middle schools at a semi-rural location and comprised students with high poverty socioeconomic status and various ethnicities. The sample was randomly assigned to an experimental and a control group in which the experimental group was qualitatively assessed using a three phase criteria of process, outcomes and context of the school climate, in addition to pre-test, and post-test quantitative analysis. The results revealed that when implemented properly this program was useful and beneficial to the classroom and resulted in a decrease in aggressive behaviour and anti-social behaviour and, an increase in pro-social behaviour.

Mauricio, Dilman-Carpentier and Horan's (2005) research on Evaluation of the outcome of an Internet-Delivered Conflict Resolution Skills Curriculum in a Secondary School Setting shows that exposure to a conflict management programme increases the knowledge of conflict management skills and implants negative attitudes toward violence. The research was conducted by testing the efficacy of an Internet Delivered Conflict Resolution Programme, for its ability to develop conflict management skills. The research involved 198 ninth grade students, divided into an experimental group (N=134), those who were exposed to the conflict management program and a control group (N=64).

In summary, a large number of studies have been conducted related to CR curriculum in schools. Conflict management curriculum is useful, applicable and had a positive impact on participants at schools. The CR curriculum research in schools bore evidence that when implemented properly, these curriculum are beneficial to the classroom and have helped to decrease aggressive and anti-social behavior of students. Also, curricula implemented for conflict management teaching in schools have helped to increase pro-social behaviour.

The above section has highlighted the curriculum research in CR. The following section describes the conflict resolution training in schools.

2.7.5. Conflict resolution training

Solomon, Watson, Batistich, Schaps, and Delucchi, (1992) examined the effects of a school intervention programme on children's social development. This longitudinal case study assessed the effects of a 'Child Development Project' (CDP) on their social development from kindergarten to grade eight. In the kindergarten these students were helped by the implemented CDP to foster social, ethical, and intellectual developmental discipline, social understanding, and interpersonal helping through pro-social values. These students were interviewed at grade two, four and eight and compared to a group of students who were not subjected to CDP. The results reveal that the group participating in CDP had developed skills in conflict resolution and moral reasoning relative to those who did not experienced CDP. It was concluded that conflict resolution and character development programmes implemented at early ages will benefit the person later.

Stevahn, Johnson, Johnson and Schultz (2002) revealed that conflict resolution is positively linked to a student's academic achievement. In a study 'Effects of Conflict Resolution Training Integrated into a High School Social Studies Curriculum', Stevahn et al (2002) examined the effectiveness of

conflict resolution and peer mediation training among California high school students. The study aimed to investigate the effectiveness of conflict resolution and peer mediated training and the impact of the training programme on academic achievement. The methods involved random assignment of two to four classes to receive five weeks of conflict resolution and peer mediated training integrated into the required social studies curriculum. The control group, which was the remaining two classes, studied the same social studies curriculum for an identical amount of time without conflict resolution and peer mediation training. The results suggested two outcomes, firstly, the trained students, compared with the untrained students, learned the integrative negotiation and peer mediation procedures better, applied the procedures more completely, chose an integrative over a distributive approach to negotiation, and developed more positive attitudes towards conflict situations. Secondly, integrating conflict resolution and peer mediation training into an academic course promoted high achievement, greater long term retention of the academic learning, and greater transfer of academic learning from social studies to the language arts.

In a similar study, Vazsonyi, Belliston and Flannery (2004) examined a school-based evaluation named 'Universal Violence Prevention Programme: Low-, Medium-, and High-Risk Children'. They examined the effectiveness of 'Peace Builders', a large-scale, universal violence prevention programme, on male and female youth identified as low, medium or high risk for future violence. The study was conducted by randomly assigning eight urban schools into intensive intervention and wait-list control conditions. The sample included N= 2380 predominantly minority children in kindergarten to 5th grade. Results showed that the high-risk children reported a greater decrease in aggression and a greater increase in social competence in comparison to children at low and medium levels of risk. This is supported by Bordine & Crawford (1996) who emphasised that the

school-based violence prevention programmes must be implemented prior to adolescence. They also point out that it is important to establish peacemaking behaviour programmes in early education and best to disseminate its values beyond the individual child.

Brown, Roderick, Lantieri and Aber (2004) conducted a School Based social and emotional Learning programme named the 'Resolving Conflict Creatively Program'. The study recruited over 350 teachers and 11000 children from 15 public elementary schools to explore the programme's impact on children's trajectories of social and emotional learning and academic achievement. It also looked at how these findings could be successfully applied to research, practice and policy. The results found three patterns of growth in children's social and emotional competencies from ages six to twelve and half. They were increasing rates of growth, steady state of growth, and decreasing rates of growth for various outcomes under observations. Children whose teachers taught above average numbers of lessons across two years exhibited slower growth in negative outcomes such as hostility and aggression. The study also found that children of teachers who taught a fewer than normal number of lessons did worse than the control group (children with no RCCP exposure). It was assumed that this was probably due to the difficulties the teachers experienced in effectively managing conflict resolution and disciplinary problems in their classrooms. Children whose teachers taught above average numbers of lessons had the greatest increase in math test performance.

Morris, Forlines, Ryall and Shen (2004) evaluated the effectiveness of user expectations to a hypothetical conflict. The study was conducted via two surveys which were developed on paper and as a digital document, in the USA. The first paper survey assessed the current coordination practices by presenting two people with two generic and open-ended scenarios. In each, one presented the scenario on paper and the other described all of the potential ways to resolve the

situation. In addition, and analogous to this two questions were asked in the second digital document to ensure the user's expectations about coordination between two people when using a multi-user interactive table. The results revealed that using a paper survey was more effective method of coordination to explore the expected outcome of conflicts between two people rather than a digital document.

Another study by Heydenberk and Heydenberk (2005), titled 'Increasing Meta-cognitive Competence through Conflict Resolution' aimed to determine the effects of conflict resolution and related social skill development on student's meta-cognitive competencies. The study involved fourth and fifth grade students from elementary schools in the Philadelphia school district and a neighbouring urban school district. Ten experimental and eight comparison groups were assessed for differences in pre and post-tests using 'one-tailed t test' with 'alpha levels' of 0.05. The results suggest that the students in the treatment groups demonstrated significant improvement in meta-cognitive skills. The research outcome highlights the importance of integrating conflict resolution and social skill training into curricula.

Roberts, Yeomans and Ferro-Almeida (2007) conducted an evaluation of a project named 'WIN' (Working out Integrated Negotiations) which has shown decreased violence and improved conflict resolution skills in middle school students. The study was conducted by identifying competition and bullying as patterns of conflict in school culture and attempted to reduce school violence through fostering more cooperation and compassion within the school culture by implementing conflict resolution training. The results suggest that the programme effectively decreased reported violence and increased students' ability to apply conflict resolution tools in hypothetical conflict situations. It also indicated that students learned to transform competitive situations into cooperative ones.

Bilgin (2008) examined the impact of conflict resolution training on elementary school children, and concluded that students should be taught to cope with conflicts through constructive strategies, because low academic achievement, low self esteem, stress and violence are the results of destructive conflict resolution. The study was carried out with 217 fourth grade students randomly assigned to experimental (N=14) and control groups (N=14). Both groups were asked the “most common conflicts they had experienced” and the most frequent responses were written as two scenarios. These were given as a pre-test to the students who were asked to resolve these conflicts. Kendall’s Coefficient of concordance was used to rate the number of responses of conflict strategies theory and their reliability. The experimental group received 10 hours of training over 30 minutes twice a week. The control group was given no training. The same questionnaire was delivered in terms of a post-test. The results of the pre and post-tests were evaluated. Results indicated no significant difference between the pre and the post-test.

There are many components of successful School Based violence prevention strategies and effective teaching method is one of these (Lindmark, 1996; Newman, Murray & Luissier, 2001; Vestal & Jones, 2004). Lindmark (1996) conducted an action research project to remedy disruptive behavior and implement improved behaviour and academic success through care in the classroom. It involved three different elementary schools from rural and urban areas where students exhibited disruptive behaviour that interfered with their academic performance. Analysis revealed that students were impacted by violence, poverty, racial tension, dysfunctional families, and lacking moral clarity which detrimentally affected their social skills. The intervention phase implementations included: activities to grow social and conflict resolution skills, academic activities to enhance thinking skills in reading and writing, and classroom procedures to enhance a

caring atmosphere. Post-intervention revealed that the interventions were successful in reducing disruptive behaviour and increasing academic performance.

Newman, Murray and Luissier (2001) examined the students' reluctance to seek help from the teacher in confrontation with aggressive peers at school. This study was conducted using 128 third and fourth grade students and their reactions to different scenarios presented were analysed. The results revealed that popular boys and unpopular girls were more likely to seek help, and boys disliked going to a teacher's aide to resolve conflicts. More girls were interested in resolving conflicts than boys at grade four. Boys and girls are equally likely to seek the teacher's help to resolve conflicts at grade three, and grade three students seeking revenge were more likely to seek help from the teacher. It was shown that the girls seemed to acquire a greater maturity level than boys at an early age. It is important for the teacher to understand the mindset of younger students and the teacher must also be readily available to allow the students to feel that they are able to resolve conflicts with the help of teacher.

Vestal and Jones (2004) conducted a study named Peace Building and Conflict Resolution in Preschool Children. The study examined whether teacher training facilitates effective conflict resolution strategies and whether conflict resolution training leads to pro-social solutions by preschoolers who are at risk for conflict and violence in their environments. The method involved preschool school children and teachers. Sixty four children were taught by trained teachers. The teachers were provided with a 40 hour college level course training in theory of conflict, conflict management, socio-emotional development and problem solving with preschoolers. Results showed that children taught by trained teachers were better at solving interpersonal problems and their solutions were more relevant, less forceful and therefore more pro-social than the skills shown by the children taught by non-trained teachers.

2.7.6. Summary

It is evident that conflict resolution practice in schools is important and that different CR models have impacted differently on conflict situations in various schooling contexts. Programmes implemented to decrease conflicts and violence in schools have increased students' abilities to apply conflict resolution skills to conflict situations. Through participation in conflict resolution training programmes in schools, students have learned to transform competitive situations into cooperative ones. Integrated CR and peer mediation training incorporated into academic courses promoted high achievement and greater long-term retention of academic learning. The most important finding from these studies is that a CR and character development programme implemented at early ages will benefit the persons later. It is clear that the establishment of peacemaking and behaviour control programmes in early education substantiate character development at early stages.

The previous sections demonstrated the conflict resolution practice in schooling settings. The following section describes the theoretical frame work that underpins this research.

2.8. Theoretical frame work

Mainly the "theory of humanism" was underpinned this study. This emerged because "humanism" is the philosophical foundation of the concept of Olympism. The IOC (2010) is highly concern about "human rights in sport" and "the use of sport as tool for human development". Therefore, the whole teaching intervention was carried out under the theme of "humanism" and I tested the practical ability of Olympism values for human integration and perfection. Consequently, the Humanism theory proceeds as the guiding theory of this study.

In the section below, a map is set out for the theoretical framework of this study and a descriptive interpretation on critical humanist theory is presented. Principles, criticisms as well as the implications that underpin the critical humanism theory are discussed first. This discussion is further extended subsequently to examine the humanistic view of education and Olympism education. This section also provides a detailed humanistic exegesis on Coubertin's endeavour to implementing Olympism.

2.8.1. Humanism theory

Many scholars (Fromm, 1961; Movitt, 1984; Sass, 1989; Kramlinger & Huberty, 1990; Kurtz, 2000) note that humanistic orientation has served as a strong foundation in the humanistic theory. Fromm (1961, p. 11) stresses:

Humanism is a system centered on man, his integrity, his development, his dignity, his liberty. On the principle that man is not a means to reach this or that end but that he is himself the bearer of his own end, not only on his capacity for individual action, but also his capacity for participation in history, and on the fact that each man bears within himself humanity as a whole (p. 11).

Movitt (1984, p. 122) states:

Our culture is enamoured of humanism; because of this human beings are restrained from conceiving of themselves other than as 'subjects'. Humanism is not, therefore simply a discourse that celebrates a certain perception of 'man'. It is a discourse that functions to constitute human beings as subjects by organising our knowledge of ourselves around the concept of 'man' (p. 122).

Aspects of humanism concerning empathy, will and subjective experience and psychoanalysis have various points of compatibility and divergence in relation to the aspects of humanism that address the structure, function and unconscious nature of conflict (Hansen, 2000). Sass (1989) outlined four essential elements of humanism; freedom, uniqueness, privacy and self transparency. A central assumption of humanism theory was that human beings behave out of

intentionality and values (Kurtz, 2000). Humanists believed that it was necessary to study the person as a whole, especially as an individual grows and develops over a lifespan. It follows that the study of the self, motivation and goals were areas of particular interest (Kurtz, 2000). The core assumption underpinning the humanistic theory was that learning occurs primarily through reflection on personal experience (Kramlinger & Huberty, 1990).

Arguing the theory of humanism, Urmson and Roe (1989) commented on two trends that were seen in the debate of humanism. It was often held that humanism failed to emphasise the importance of the social structure of the individual. Another critique addresses the failure of humanism to acknowledge the absolute validity of the human condition as a construct. Ryle (1996) declared that 'universal humanism' excluded or misrepresented too many actual human beings. Two primary weaknesses of humanism were its poor explanatory power in accounting for specific behaviour and its general dismissive attitude toward the role of the unconscious in influencing behaviour (Tobin, 1990). Movitt (1984) argued that when teaching culture, the understanding and perceptions of students on themselves as human beings are not ignorable. He also questioned whether was it justifiable to address what was essential about their humanity as it was a transcendental character at the very moment since we were engaged in the social construction of this self understanding.

Although there were several criticisms of humanism, it seemed that 'critical' humanists were strongly committed to social change (Burrell & Morgan, 1979; Movitt, 1984; Anderson, 1990). Burrell and Morgan (1979) defined the (critical) humanist theory by its concern to develop sociology of radical change from a subjectivist standpoint. They also emphasised that its approach to social science has much in common with that of the interpretive (constructivist) paradigm, in which it views the social world from nominalist, anti positivist, voluntarist and ideographic

perspectives. Defining even further, Burrell and Morgan (1979) suggested that its frame of reference was committed to a view of society which emphasised the importance of overthrowing or transcending the limitations of existing social arrangements. Anderson (1990) emphasised that critical humanism tends to be less concerned than reality is socially constructed and more interested in 'why' it was constructed. It emphasises that the social construction of reality was not a free and voluntary process.

In summary, the central assumption of the theory of humanism was that human beings behave out of an intentionality of values and learning occurs primarily through reflection on personal experiences. Essential elements of humanism were freedom, uniqueness, privacy and self transparency. Critical humanists were strongly committed to social changes despite the criticism that humanism failed to emphasise the importance of the social structure of the individual.

As humanistic approaches were important in the education process, this research paradigm was fundamentally based in the theory of humanism. Consequently this project applied this theory in developing interventions to motivate Sri Lankan primary students to handle conflicts with the association of concepts of Olympism. Hence the following section provides a framework of the humanistic view of education and in particular the humanistic view of Olympic education.

2.8.2. Humanistic view of education

The purpose of humanistic education was to provide a foundation for personal growth and development so that learning will continue throughout life in a self-directed manner (DeCarvalho, 1991). Similarly, Huitt (1997) emphasised that the major focus of humanistic education was the development of the whole child (i.e., the development of the student's emotions, values, self-concept, goals and needs). Humanistic education was related to a concern for personal

development, self acceptance and acceptance by others (Moskowitz, 1978). Rogers (1969) reinforced this by expressing a psychological view that humanistic education provides an understanding of the psychological conditions of learning of cognitive and affective development leading to self-actualizing or fully functioning persons. Strengthening this view, Patterson (1977) stated that humanistic education may be conceived as including two major aspects, one is the general psychological conditions for all learning and the second is affective education. As described by Gage and Berliner (1991) there were five basic objectives of the humanistic view of education.

1. Promote positive self direction and independence
2. Develop the ability to take responsibility for what is learned
3. Develop creativity
4. Curiosity (exploratory behaviour, a function of imbalance or dissonance in any of the systems
5. An interest in the arts (primarily to develop the affective/ emotional system)

As this study is based on the effectiveness of Olympic education in conflict resolution, it is necessary to examine the scholarly work related to humanism and Olympic education. Muller (2004) identified six features of humanistic view on Olympic education:

1. The concept of harmonious development of the whole human being
2. The idea of striving for human perfection through high performance, in which scientific and artistic achievement must take equal rank with sporting performance
3. Sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity, and the determination to fulfil those obligations; also included is the ideal of amateurism, which has been almost totally abandoned in international sport today
4. The concept of peace and goodwill between nations,
5. Reflected by respect and tolerance in relations between individuals
6. The promotion of moves towards emancipation in and through sport

Emphasising the perspectives of the humanitarian nature of the Olympic education pedagogical and teaching-learning process, Culpan (2007) pointed out that one side of the Olympic education was legitimate part and there is an urgent need to challenge learners to develop a strong sense of social responsibility and social justice both within and beyond the classroom. On the other side, he suggested, lies the pedagogy that embraces the humanistic side of Olympism. Here teachers could make use of the sociological imagination and the pedagogy of possibility to develop movement programmes that recognise movement as a valued practice. They could also capture the power and potency of physical endeavours in a holistic understanding of wellbeing. Ruiz and Fernandez-Balboa (2005) emphasised that critical pedagogy of Olympic education would essentially help students to become more 'fully human'. Binder (2005) suggested that Olympic educators need to move away from the safety and certainty of teaching rules, penalties and universally acceptable principles and move towards an imaginative, holistic, diverse but inclusive vision for teaching Olympic values. Koulouri (2004) acknowledged that Olympic education was based on the cultivation of effort and the cultivation of bodily harmony in combination with the desire for pre-eminence and the desire for the measure. This author also emphasised that the ideal Olympism education was aimed at the integrated formation of a balanced human being.

With regards to all these scholarly findings of humanistic view of education and Olympic education discussed above, the researcher (my-self) considered that the whole teaching and learning process in the intervention of this study must be the central aspect that develops student's regular and affective systems and produces divergent thinking aspects of cognition within a critical humanistic view.

In summary, a major focus of humanistic education was the personal growth of a person through life-long learning. Olympism emphasised the striving for human perfection through high

performance and the concept of the harmonious development of whole human beings. Therefore, Olympic education was thoroughly focused on a humanistic view that helped students to become more humanitarian. There is an urgent need to challenge learners to develop a strong sense of social responsibility and social justice through Olympic education.

This study enquires the impact of Olympism on conflict resolution. Therefore, in the following section the researcher examined the humanistic characteristics that were contained in the concept of Olympism. Predominantly, Pierre de Coubertin's humanistic approach was highlighted in attempt to apply the contemporary concepts of Olympism to the rest of the world.

2.8.3. Olympism, Coubertin and Humanism

Coubertin was an educator, and thus "his vision of sport as a human right and philosophy with which he restores Olympism is deeply imbued with an essence of democratic egalitarianism" (Corral, Turpin, Vidal, Padorno, Patino & Molina, 2010, p. 8). Coubertin's Olympism was originally based on a 19th century European, aristocratic, patriarchal idea of humanism, a humanism in which participation in sport contributed to the development of gentlemanly character (Binder & Guo, 2008). All of Coubertin's work was devoted to the individual's spiritual direction and the potential aspects of this direction. Coubertin believed in the high calibre of large perspectives which will advance with restored peace and mind, a humanity of enlightened citizens (Boulongne, 1994). On the threshold of the 20th century, Coubertin tried to bring about enlightened internationalism by cultivating a non-chauvinistic nationalism (Quantz, 1995, cited in Muller, 2004).

Coubertin in the oneness of an active humanism confronted with the challenges of the century (Boulongne, 1994). Olympism to Coubertin was a religious approach to the inclusion of sport in

the harmonious development of people (Muller, 2004). Muller (2004) emphasised that Coubertin presented a humanistic approach to Olympism by describing “sport for the harmony of the human machine for the smooth equilibrium of mind and body, for the joy of feeling oneself more intensely” (Coubertin, 1936, p. 6).

Coubertin’s work was characterized by the will to improve humankind in two ways. Firstly, his attempt was to focus on the moral, intellectual and physical education of the French aristocratic and bourgeois society at a national level. Secondly, he expanded this uplifting mission to the whole of humankind (Schantz, 2008). Coubertin, during the World War 1, even wished for a more ‘fraternal humanity’ and by demanding the same respect to each culture in the Olympic Games Coubertin highlighted the ‘integral humanism’(Boulongne, 1994). He also stated that the Olympic athlete becomes the symbol of a more harmonious and lucid humanity, drawn towards summits in his continuous pursuit of excellence while on the other hand Olympic Games were regenerators of the ‘race’ the apostle of open Olympism, the last great founding myth of humanity. Coubertin’s thoughts “had so much faith in man and civilisation, so many calls for the respect of culture’s dignity, so much devotion, so much lyricism in the pagan exaltation of a brilliant humanity” (Boulongne, 1994, p. 34).

According to Boulongne (1994) there were two references concerning the critical approach of Coubertin’s humanism before 1975. First, in 1917 Ernest Seillieres revealed the influence of Stoicism on de Coubertin’s thoughts by publishing a paper ‘*Pierre de Coubertin, un artisan d’energie francaise*’. Secondly, Louis Meylan’s paper (1941) ‘*L’ humanisme integral de Pierre de Coubertin*’ provided evidence of an ‘integral’ humanism which would make man, when confronted with a choice, his own historian and architect of a victory over the Beast.

Explicating Coubertin's thoughts associated with humanism even further, Boulongne (1994) suggested that Coubertin's writing on '*Le respect mutuel*' emphasised that despite the war that broke out religions and philosophies, it was necessary to come to a more mobilising and stronger moral notion. Coubertin raised the idea of mutual respect in his contemporary Olympism because he believed that the respecting of beliefs, conditions, agreements and individualities could lead to lethargy (Boulongne, 1994). In 1919, the advent of Communism in Russia, and the eruption of the proletariat in the political affairs of industrialised countries, including the liberation from Empire influenced equilibrium and harmony between men and countries. Therefore, in his article '*Pedagogique Universelle*' Coubertin emphasised that the educational reform which he wanted to implement to the French adolescent was now insufficient to a citizen of the world (Boulongne, 1994). Muller (2004) noted that Coubertin's call for the involvement of art and music as an aesthetic setting for sport competition with a view to perfecting the ideal of harmony offers a particularly good opportunity for comparative harmonious development.

The idea of peace among nations was the main priority of internationalisation of Coubertin's educational visions (Muller, 2004). Coubertin dreamed that the shared pursuit of the goals would build an international movement that could contribute to human progress and the peaceful resolution of international conflicts (Kidd, 1996). Coubertin's writings reflected the basic principles of the Peace Movement of the time, which though recognising the variety of nations and the concept of conflict as being interwoven with human action, promoted the need for 'civilised' solutions instead of war (Koulouri, 2004). This was supported by Quantz (1993) who emphasised that Coubertin talked about a 'civilized humanity' characterized by the pursuit for the maturity required for international peace. Coubertin's humanism was existentialist and in the

Coubertin's humanism, a pagan inspiration seemed to intimately mix nature and culture, matter and form, the cosmos and individuals (Boulongne, 1994).

Muller (1986_a) suggested that Coubertin understood the Olympic Games as being the four yearly 'celebration of the universal human spring' which followed that both participants and spectators had to be prepared for the festival. Similarly, Boulongne, (1994) emphasised that the self-discipline required for the Olympic athlete to become a model of virtue and wisdom. It is "this irresistible pulse towards always greater humanism; this vital optimism, and existential joy which gave a meaning to Neo Olympism. It was what shapes the Stoic ethic of Coubertinian humanism" (p. 35).

Coubertin's idea of opening an Olympic Institute in Lausanne in 1917 was underrated by the majority those who were entitled to have access to culture (Boulongne, 1994). Only the knowledge and the understanding of humanity's cultural heritage were allowed the proletariat to see far, to quite comprehensible and often justified hatreds and to serenely exercise political power, a natural right which must be acknowledged (Boulongne, 1994).

The humanitarian nature of Olympic principles has been described by many scholars (Lenk, 1972; Simonovic, 2004; Muller, 2004). Simonovic (2004) revealed that man's greatest challenges such as peace, international cooperation, youth, health, progress, beauty, denoting universal human values. These were recognised as humanistic legitimacy in Olympism. Olympism was therefore aimed at all people, irrespective of age, occupation, race, nationality or creed. Its general characteristic was that it brings together all men of good will, provided that they take their commitment to humanity seriously (Lenk, 1972, cited in Muller, 2004). Boulongne, (1994) emphasised that by participating in Olympics and aiming at achieving excellence through

prowess, the individual freedom acquired with difficulty was not as it was sometimes reproached as Stoics going to an internalised slavery.

Expanding on description of the universality and humanity of Olympism, Muller (2004) emphasised that even though Olympism was based on the culture of the Christian West, and hence that of Europe, there were comparable ethical values also from the foundation of human life and coexistence in other religions and social systems too. He also emphasised that Olympism encompassed the aspects of peace and harmony between nations by promoting understanding of the specific cultural features of other nations and continents, helping familiarize people with the forms of sport played by others, improving familiarity with the cultures of those countries which organise the Olympic Games and endeavouring to assist and promote internationally between nations sporting contacts and personal contacts between individuals.

To sum up, the nexus between Coubertin, Olympism, and humanism has been discussed in this section. Olympism to Coubertin was a religious approach to the inclusion of sport in development of harmonious people. Olympism was aimed at all people irrespective of age, occupation or race. Olympism encompassed the concepts of peace and harmony between nations by promoting understanding of specific cultural features of other nations. Coubertin promoted humankind through implementing contemporary Olympism by focusing moral, intellectual and physical education at national level and expanding the mission to the whole of humankind. Coubertin also raised the idea of mutual respect and promoted 'integral' humanism.

2.9. Summary of the literature chapter

In this chapter, I analysed and interpreted the principles, criticisms as well as the implications that underpinned Olympism and conflict resolution. Perspectives associated with the concept of contemporary Olympism and Coubertin's ideals were comprehensively examined in the first section. It is worthy of note that all of Coubertin's work is devoted to the individual's spiritual direction. The contemporary concept of Olympism underlined the idea of striving for human perfection through high performance, in which scientific and artistic achievement must take equal rank with sporting performance. Olympism encompasses the aspects of peace and harmony between nations by promoting understanding of the specific cultural features of other nations and continents. Second section highlighted the critiques of Olympism and Olympic education. Scholars highlighted the commercialization of Olympism and involvement of governmental politics in sport. A major critique was the Eurocentric and capitalistic orientation of Olympism. Scholars argued that Olympic education does not focus on the Olympism theory and instead focuses on Olympic Games and suffers from lack of rigorous and critical theoretical analysis.

Definitions for conflicts, issues in conflict situations and modes of conflict resolution were discussed in the second section of this chapter. It was revealed that conflict is a natural part of peoples' lives and could be viewed as a triangle of contradiction, attitude and behaviour. Mediation programmes, curriculum based conflict resolution programmes and conflict resolution programmes are the most useful approaches for conflict resolution practice in schools. Programmes implemented to decrease conflicts and violence in schools have increased students' abilities to apply conflict resolution skills to conflict situations. The theory of humanism gave an appropriate conceptual framework for this research and was highlighted in the final section of this

chapter. Critical humanists are strongly committed to social change with four elements of humanism being freedom, uniqueness, privacy and self transparency. The characteristics of humanism theory are positively associated with education and Olympic education and therefore, a humanistic approach was applied at the whole intervention process of this study.

CHAPTER THREE

Research Methodology

3.0. Introduction

The purposes of the research determine the methodology and design of the research (Cohen, Manion & Morrison, 2005). They also emphasise that researchers need to address set of issues to act as a bridge between the theoretical discussions of the opening chapter and the subsequent chapter how research might be operationalized. The aim of methodology of research is to help us to understand in the broadest possible terms, not the products of scientific inquiry but the process itself (Kaplan, 1973). Methodologies link theoretical frameworks to methods and they usually comprise a selection of related methods and strategies (Mutch, 2005). Research methodology is “a way to systematically solve research problems and it may be understood as a science of studying how research is done scientifically” (Rajendra Kumar, 2005, p. 5). The method of a thesis or dissertation describes “how and why the subjects were selected and which of their characteristics are pertinent to the study” (Thomas & Nelson, 1996, p. 64). Similarly, Gratton & Jones (2004) explain that a researcher needs to identify what information is needed, the design with which to collect data to yield this information and from where the data is to be collected.

This chapter provides the descriptive information and justification for this study along with the strategies and adopted research methods. This study is located within a paradigm of mixed methods with phenomenological perspectives providing the theoretical underpinning. In this chapter, I will outline the research questions, the qualitative and quantitative methods used and the description of the design of the project, the sample, data collection instruments and the data

interpretation. It will also examine the approaches of data analysis incorporating the ethical issues concerned and conclude with a reflective discussion.

3.1. Research questions

As mentioned in chapter one, the overarching aim of this study was to examine the effectiveness of implementing Olympism education lessons in Sri Lankan state primary schools with the purpose of increasing children's knowledge of resolving conflicts for peace. In this study, the researcher (my-self) investigated whether students have increased their knowledge, skills and attitudes of conflict resolution after participating in conflict resolution (CR) and Olympism education (OE) integrated lessons. The researcher also examined whether these students have resolved conflicts cooperatively after participating in CR and OE training.

Based on the above aim, the following specific research questions were formulated:

1. What do Sri Lankan primary students learn about Olympism and its values from a series of lessons on Olympism education?
2. Can Sri Lankan primary students apply their knowledge of Olympism to resolve conflicts?

This section highlighted the research questions of this study. The following section describes the theoretical framework for this study.

3.2. Theoretical framework

Within social science research, the paradigm or theoretical framework is of primary importance and must be made explicit (Morrow & Smith, 2000). Kuhn (1970) emphasises that:

A paradigm is a 'cluster of beliefs' and dictates which for scientists in a particular discipline influence what should be studied, how research should be done, and how results should be interpreted (cited in Bryman, 2004, p. 453).

A paradigm is a basic set of beliefs or assumptions that guide a researcher's inquiry (Creswell, 1998). Greene & Caracelli (1997, p. 255) point out research paradigm as "a set of interlocking philosophical assumptions and stances". In a similar theme Patton (1975, p. 7) defines:

a paradigm is a world view, a general perspective, a way of breaking down the complexity of the real world. As such paradigms are deeply embedded in the socialization of adherents and practitioners telling them what is important, what is legitimate, what is reasonable. Paradigms are normative; they tell the practitioner what to do without the necessity of long existential or epistemological consideration. But it is this aspect of a paradigm that constitutes both its strength and its weakness. Its strength in that it makes action possible, its weakness in that the very reason for action is hidden in the unquestioned assumptions of the paradigm (p. 7).

In light of the above statement, Filsted (1979, cited in Ponterotto, 2005) defined a paradigm as "a set of interrelated assumptions about the social world which provide a philosophical and conceptual framework for the organised study of that world" (p. 126). The selected paradigm provide guidance to the researcher in philosophical assumptions about the research and in the selection of tools, instruments, participants and methods used in the study (Denzin & Lincoln, 2005). By providing a view of usefulness of a paradigm for a research, Kuhn (1970) emphasises that:

Scientists do not usually ask or debate what makes a particular problem or solution legitimate tempts us to suppose that, at least intuitively, they know the answer. But it may only indicate that neither the question nor the answers are felt to be relevant to their research. Paradigms may be prior to more binding and more complete than any set of rules for research that could be unequivocally abstracted from them (p. 16).

According to Ponterotto (2005) a research paradigm sets the content for an investigator's study. There are numerous paradigms used to guide research, and authors incorporate different paradigmatic schema to conceptualize and classify their research (Denzin & Lincoln, 2000). A paradigm includes a researcher's practical experiences and subjective predispositions (Bliss, 2008, cited in Green, 2007). "The power of paradigm is more than simply a methodological orientation, it is a means by which to grasp reality and give it meaning and predictability" (Rist, 1977, p. 42).

Highlighting the dimensions of paradigms, Morrow & Smith (2000) emphasise that there are two main competing paradigms, 'positivist' that is mainly based on quantitative paradigm, and 'phenomenological', or 'interpretive' which is a qualitative paradigm of inquiry. Subsequently, Cohen, Manion & Morrison (2005) categorised 'normative' and 'interpretive' as two perspectives of paradigms. They emphasise that "the normative paradigm contains two major ideas; first, that human behaviour is essentially rule-governed, and second, that it should be investigated by the methods of natural science" (p. 28). In contrast, the interpretive paradigm is characterised by a concern for the individual, and all theories constructed within the context tend to be anti-positivist (Cohen et al, 2005).

Pointing another view, Onwuegbuzie and Leech (2004) suggest that mixed methods research is a third research paradigm which can also help to bridge the schism between quantitative and qualitative research. It is also evident that many scholars have adopted a frame work of mixed methods research paradigms (Brewer & Hunter, 1989; Greene, Caracelli & Graham, 1989; Creswell, 2003; Johnson & Christensen, 2004). Johnson and Onwuegbuzie (2004) considered that the 'pragmatic' method is a suitable paradigm for mixed method research. Strengthening this view Tashakkori and Teddlie (2003) and Creswell and Plano-Clark (2007) argue that 'pragmatism' is the philosophical underpinning for mixed method research.

In this section, I highlighted the theoretical framework underlining this study. A descriptive analysis of pragmatism, the philosophical foundation that highlights this study, will be demonstrated in the following section.

3.2.1. Pragmatic method

According to Johnson and Onwuegbuzie (2004) classical pragmatists such as Charles Sanders Peirce, William James and John Dewey were all interested in examining practical consequences and empirical findings to help understanding the importance of philosophical positions and importantly to help decide which action to take next as one attempt to better understand real world phenomena. Peirce (1878, cited in Johnson & Onwuegbuzie, 2004) emphasises that pragmatism implies that “we should consider what effects that might conceivably have practical bearings and we conceive the object of our conception to have” (p. 14). Johnson and Onwuegbuzie (2004) concluded that our conception of these effects is the whole of our conception of the object.

Pragmatists see ‘truth’ is real and important, as is justice, but it must be creatively brought into being through experience-including, opinion-influencing transactions within dynamic social-natural processes, rather than discovered as an already-existing fact (Bohman, 2004). This is supported by Garrison (2008, p. 317) who believes that “pragmatists think we are active participants in an unfinished universe, and not idle detached spectators of a consummated cosmos. They assume an attitude of reverent awe that there is something rather than nothing, while expressing piety toward the infinite possibilities of existence”. The pragmatist recognises “the epistemological differences of paradigms but prioritises situational responsiveness and an empirical perspective” (Green, 2007, p. 9).

Emphasising the nature of pragmatism even further, Green (2009, p. 313) points out that “pragmatism seeks a moral depth of inclusiveness of differing voices in a transactional democratic process within all aspects of social-institutional living, not just in politics”. According to Green, a pragmatist approach offers ontological advantages in its realistic inclusion of whole persons, their real reasons and diverse reflective processes. This offers “moral advantages in its emphases on active responsibility for developing moral capability, character, habits, transactional openness and concern to understand and aid others as well as oneself, on greater inclusiveness of differences as well as through its transformative emphasis on both substantive and procedural justice” (Green, 2009, p. 314). In agreement with Green, Garrison (2008) explains that “pragmatism addresses the formation of dispositions, that is habits, first in their active, transformative phase and then in their passive, receptive phase” (p. 318). He reaffirms the views of other pragmatists like Peirce, James & Mead, that dispositions are embodied ‘habits’ that emotionally propel and intellectually guide transformative action. “Habits form attitudes and moods whereby we receive existence, and we acquire our habits of action by participating in the social practices of a culture, where the quest for cultural unity and personal unity overlap. Our fundamental dispositions toward nature and other human beings shape our philosophical understanding and learning creates our habits and attitudes while education transmits them” (Garrison, 2008, p. 318).

Pragmatic stances towards mixing methods are in the philosophic writings of John Dewey and Williams James (Datta, 1997; Maxcy, 2003). Pragmatism appears to be the dominant paradigm employed by the mixed methods researchers (Creswell, 2003). Pragmatism provides a set of assumptions about knowledge and inquiry that underpins the mixed methods approach and “distinguishes the approach from purely quantitative approaches that are based on a philosophy of (post) positivism, and from purely qualitative approaches that are based on a philosophy of

interpretivism or constructivism” (Denscombe, 2008, p. 270). Pragmatist mixed methods research would use empirical and practical consequences to judge the merit and worth of combining methods. In addition, pragmatism suggests that researchers adopt a needs based or incidental approach to selecting methods and approaches (Johnson & Onwuegbuzie, 2004). Taking a pragmatic and balanced or pluralist position will help improve communication among researchers from different paradigms as they attempt to advance knowledge (Maxcy, 2003). Hoshmand (2003) emphasises that pragmatism helps to shed light on how research approaches can be mixed fruitfully. Essential criteria for making pragmatic design decision are “first, *practicality* which implies one’s experience and knowledge of what does and does not work, and second the *contextual responsiveness* to the demands, opportunities and constraints to an evaluation situation” (Datta, 1997, p. 36).

Pragmatism can also take an explicitly value-oriented approach to research and beyond the basic pragmatic method within mixed methods, researchers choose a combination or mixture of methods and procedures that works best for answering the research question (Johnson & Onwuegbuzie, 2004). Mixed-method research makes use of the pragmatic method and system of philosophy and its logic of inquiry includes the use of induction (discovery of patterns), deduction (testing of theories and hypotheses), and abduction (uncovering and relying on the best of a set of explanations for understanding one’s results) (De Waal, 2005). Sechrest and Sidana (1995) noted that growth in the mixed methods (i.e. pragmatist) movement has the potential to reduce some of the problems associated with singular methods. Pragmatic approach is “feasible because the fundamental values of current quantitative and qualitative researchers are actually high compatible and include the following beliefs: the value-ladenness of enquiry, the theory-

ladenness of facts, that reality is multiple, complex, constructed and stratified and the underdetermination of theory by fact” (Reichardt & Rallis, 1994, p. 85).

The intention of the current study was to examine the effectiveness of implementing Olympism education lessons in Sri Lankan state primary schools which have the purpose of increasing children’s knowledge of resolving conflicts for peace. As this study was based on mixed methods, the researcher honours the integrity of both positivistic and interpretive paradigms. Consequently this study was mapped theoretically under pragmatism in line with the basement of humanism theory which mentioned in the literature chapter.

This research utilises a range of variables under controlled conditions and consequently, the experimental research design is recognised as the appropriate quantitative research design. Thus, a discussion of experimental research design will explore in the next section.

3.2.2. Experimental research design

The experimental design is frequently considered a yardstick against which quantitative research is judged and this occurs largely because a true investigation will allow doubts about internal validity to be allayed and reflects the considerable emphasis placed on the determination of causality in quantitative research (Bryman, 2004). Experimental studies are characterized by “a control and experimental group and subjects are assigned randomly to either group. In experimental research, researchers try to maintain control over all factors that may affect the results of an experiment or experimentation is still believed to be and is used as one of the most important research designs for establishing causality between variables” (Singh, 2007, p. 68).

Experimental research remains the strongest and most reliable technique available for determining cause-effect relationships among variables (Underwood & Shaughnessy, 1975). Experimental research involves making a change in the value of one variable called the independent variable and observing the effect of that change on another variable called the dependent variable (Cohen et al, 2004). In an experimental research, the researcher attempts to control all factors except the experimental (or treatment) variable. If the extraneous factors can be successfully controlled, then the researcher can presume that the changes in the dependent variable are due to the independent variable (Thomas & Nelson, 1996). Experimental designs are used to demonstrate causality that is that the independent variable actually causes the effect upon the dependent variable. To achieve this three conditions covariation, time order, and non-spuriousness needed to be met (Gratton & Jones, 2004). In agreement with the previous statement, Cohen et al (2004) remarks that the essential feature of experimental research is that investigators deliberately control and manipulate the conditions which determine the events in which they are interested. Experiments are conducted in a controlled environment under controlled conditions so as to account for any alternative influences on the measured behaviour (Drew, Hardman & Hart, 1996). Experimenters “manipulate one or more factors and observe the effects of this manipulation on behaviour” (Shaughnessy, Zechmeister & Zechmeister, 2009, p. 32).

The pre-test and post-test control group research design (Campbell & Stanley, 1963) is an experimental design in which the dependant variable is measured after the manipulation of the independent variable (Jackson, 2006). The pre-post control group research design gives the opportunity of using the pre-post differences in individual participants as a basis for assessing the effect of the treatment (Robson, 2004). The pre-test and post-test control group research design

is commonly used in educational experiments and “it involves the use of two groups which have been constituted by randomization” (Cohen et al, 2005, p. 213). Similarly, Portney and Watkins (2009, p. 196) define that “the pretest-posttest control group design is the basic structure of a randomised controlled trial and it is used to compare two or more groups that are formed by random assignment”. Defining even further they also articulates that in pre and post-test control group design, one group receives the experimental variable and the other acts as a control. Both of these groups are tested prior to and following treatment. When enough subjects are included in the pre and post experiment that the principle of randomization has a chance to operate as a powerful control (Kerlinger, 1970).

Therefore, the pre-test and post-test control group research design was selected as the quantitative research method in this study to investigate the effectiveness of the Olympism education lesson units for improving Sri Lankan primary students’ knowledge of conflict resolution.

This study was conducted by using both qualitative and quantitative methods. Therefore, the next section describes the scholarly debates on mixed methods.

3.3. Mixed methods

The choice of method is obviously important to the success of a project (Gratton & Jones, 2004). Mixed methods research is defined as “the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study” and mixed method research therefore can incorporate the strengths of both methodologies (Johnson & Onwuegbuzie, 2004, p. 17). Similarly, Schiavetti, Metz and Orlikoff (2006) point out that “mixed method research combines qualitative and quantitative

investigative techniques” (p. 99). Mixed methods research is particularly well suited for identifying and clarifying problems, variables and investigative techniques (Creswell, 2009).

Blending qualitative and quantitative methods of a research can produce a final product which can highlight the significant contributions of both (Nau, 1995). Similarly, Jayaratne (1993, p. 117) articulate that “qualitative data can be used to support and explicate the meaning of quantitative research in terms of providing some explanation to quantitative measurements”. Researchers turn to mix methods “to address the practical challenges and resultant uncertainty of conducting any single method” (O’Cathain, Murphey & Nicholl, 2007, p. 143). It is quite common for researchers to mix their methodologies in order to best answer their research questions (Mutch, 2005).

Layder (1993) introduced the term ‘multi-strategy’ research rather than mixed methods that integrate the qualitative and quantitative research. “One important benefit of multiple methods is the reduction of *inappropriate certainty* because using additional methods may point of different answers will remove specious certainty” (Robson, 2004, p. 370). He also emphasises that “the main advantage of employing multiple methods is commonly cited as permitting triangulation which is a method of finding out where something is getting a ‘fix’ on it from two or more places” (p. 371). Supporting above mentioned view, Hammersley (1996, cited in Bryman, 2004, p. 455) suggests three approaches to multi-strategy research; first, the “triangulation approach” which refers to the use of quantitative research to corroborate qualitative research findings or vice versa. Second, the “facilitation approach” which arises when one research strategy is employed in order to aid research using the other research strategy and finally the “complementarity approach” which occurs when the two research strategies are employed in order that different aspects of an investigation can be dovetailed. Similarly, Lazaro and Dan-

Marcos (2006) point out that merging method, qualitative and quantitative methods can be done in three possibilities namely in the forms of complements, the combination and cross validation or triangulation.

Morgan's (1998, cited in Bryman, 2004, p. 455) clarification of multi strategy research approach is based on two criteria; "first, the priority decision which inquires how far is a qualitative or a quantitative method the principal data-gathering tool? Second, the sequence decision which inquires which method precedes which? (Does the qualitative method precede the quantitative one or vice versa?)". Gratton and Jones (2004, p. 26) propose two ways to mix qualitative and quantitative methods "firstly, one way facilitates other; a piece of quantitative research may identify the existence of a particular occurrence that could then be explained through the collection of qualitative data and secondly, by investigating the same phenomenon using both approaches". Mutch (2005, p. 133) suggests three approaches in mixed methodology; "first, the approach has one main research design, either quantitative or qualitative, but includes methodologies/methods from the other paradigm to expand or enhance data collection, second, the approach uses the two designs in a complementary manner using a purpose-built design and finally, the approach uses a series of smaller studies under the umbrella of a larger project". Similarly, Tashakkori and Teddlie (2003) and Creswell and Plano Clark (2007) describe three characteristics of the mixed methods approach:

- quantitative and qualitative methods within the same research project,
- a research design that clearly specifies the sequencing and priority that is given to the quantitative and qualitative elements of data collection and analysis

- an explicit account of the manner in which the quantitative and qualitative aspects of the research relate to each other with heightened emphasis on the manner in which triangulation is used (p. 46).

According to Johnson and Turner's (2003) *fundamental principle of mixed research*, researchers should collect multiple data using different strategies, approaches and methods in such a way that the resulting mixture or combination is likely to result in complementary strengths and non overlapping weakness. No single method or strategy is dominant and the chief difficulty is to identify that either quantitative or qualitative research had priority in research and that one was preliminary to the other (Morgan, 1998).

The scientifically based research movements can find a place for qualitative methods within mixed methods and in such designs "qualitative methods may be employed either singly or in combination with quantitative methods, including the use of randomized experimental designs" (Howe, 2004, p. 42). Mixed methods studies may be generative, "as paradox and contradiction are engaged and fresh insights, new perspectives and original understandings emerge" (Green, 2007, p. 103). Goal of mixed methods research is "not to replace either of these (qualitative and quantitative) approaches but rather to draw from the strengths and minimize the weaknesses of both in single research studies and across studies" (Johnson & Onwuegbuzie, 2004, p. 17).

Previous paragraphs described the nature, usefulness and practicability of mixed methods in research. The current study conducted under mixed methods accentuated quantitative and qualitative methods. Accordingly, following paragraphs will describe the characteristics, value and practicability of quantitative methods and qualitative methods, subsequently.

3.3.1. Quantitative methods

Quantitative method entails “the collection of numerical data and as exhibiting a view of the relationship between theory and research as deductive, a predilection for a natural science approach and as having an objectivist conception of social reality” (Bryman, 2004, p. 62). The use of numerical measurement and analysis is referred to as quantitative research involves measurable quantities (Gratton & Jones, 2004). In quantitative research, “the primary aim is to determine the relationship between an independent variable and another set of dependent or outcome variable in a population” (Singh, 2007, p. 65). Quantitative research design is usually more linear and sequential than qualitative. Quantitative research design consist the plan, structure and strategy of investigation conceived to obtain answers to research questions and to control variance (Kerlinger, 1970, cited in Cohen, et al, 2000). In quantitative research, “one step determines the next, and each is dependent on what has gone before and the logic is deductive in that it requires researchers to work from a theory or hypothesis and then gather data to describe it or test it” (Mutch, 2005, P. 46).

Quantitative research designs can be broadly divided into two types, exploratory and conclusive research. “Exploratory research allows researchers to explore issues in detail in order to familiarize themselves with the problem studied and conclusive research classified as descriptive and casual research” (Singh, 2007, p. 68). He further classified descriptive research into 1. Case study 2. Case series study 3. Cross-sectional study 4. Longitudinal change and 5. Retrospective study. Casual research is defined as a research design “where the main emphasis is on determining a cause and effect relationship. Experimental and quasi-experimental studies are two research designs for exploring cause and effect relationship between variables” (Singh, 2007, p. 68). Surveys and experiments are two most commonly used quantitative methods. Surveys are

useful for gathering large scale data and an experiment can compare variables under control conditions (Cohen et al, 2005).

As evidences of this study are also associated with qualitative data, the next section will explore the importance of qualitative methods that used in this study.

3.3.2. Qualitative methods

Qualitative research aims to address questions concerned with developing and understanding of the meaning and experience dimensions of human's lives and social world (Fossey, Harvey, McDermott & Davidson, 2002). Qualitative research in sociology and anthropology was "born out of concern to understand the 'other'" (Vidich & Lyman, 2000, p. 38). According to Denzin and Lincoln (2008) qualitative research is a field of inquiry in its own right and it crosscuts disciplines, fields, and subject matters. They further emphasise that "a complex interconnected family of terms, concepts, and assumptions surround the term qualitative research" (Denzin & Lincoln, 2008, p. 6). Qualitative research aims to "uncover the lived reality or constructed meanings of the research participants and the logic is inductive from data to theory" (Mutch, 2005, P. 46). Qualitative research is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data (Bryman, 2004). Qualitative research aims to capture qualities that are not quantifiable, that is reducible to numbers, such as feelings, thoughts, experiences. These are concepts associated with interpretive approaches to knowledge (Gratton & Jones, 2004). Qualitative research is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data (Bryman, 2004). He highlighted three features of qualitative research:

- An inductive view of the relationship between theory and research, whereby the former is generated out of the latter
- Understanding of the social world through an examination of the interpretation of that world by its participants
- Social properties are outcomes of the interactions between individuals rather than phenomena 'out there' and separate from those involved in its construction (Bryman, 2004, p. 266).

There are four traditions of qualitative research as “naturalism, which seeks to understand social reality in its own terms; ethno methodology, which seeks to understand how social order is created through talk and interaction; emotionalism, which exhibits a concern with subjectivity and gaining access to ‘inside’ experience and postmodernism, which is sensitive to the different ways social reality can be constructed” (Gubrium & Holstein (1997), cited in Bryman, 2004, p. 267). However, arguing with a critical interpretation, Silverman (1993, p. 24) points out that “qualitative research does not acknowledge the variety of forms that the research strategy can assume”. He emphasises that the nature of qualitative research as a general approach.

Previous section highlighted the importance of qualitative methods. The main purpose of this study was to evaluate the effectiveness of a conducted series of Olympism lessons with the purpose to enhance conflict resolution competencies of Sri Lankan primary school students. In order to enhance students’ conflict resolution competencies, to implementation of an intervention procedure was considered important. Therefore, this research mainly focused on the successfulness of the integrated teaching-learning process conducted through conflict resolution (CR) and Olympism education (OE) in the intervention. The intervention is described in detail in the section 3.4.4.

The following section describes the preparation of intervention for this study. This is comprised with the nature in which the intervention curriculum and teacher training were occupied with regards to the teaching process of the intervention.

3.4. The intervention preparation

Series of Olympism and conflict resolution concepts were integrated as a special curriculum model in this study. This model was followed by the students during the intervention of this study. The following sections will highlight the details of the integrated OE and CR curriculum model followed by the process of teacher training for teaching the CR and OE integrated curriculum model.

3.4.1. Development of the CR and OE integrated curriculum model

The CR and OE integrated curriculum model has been developed by the researcher after consultation with a team of University lecturers, Olympic Studies professionals, conflict resolution book authors, curriculum developers and primary teachers in Sri Lanka. Throughout the developmental process, the CR and OE integrated curriculum model was repeatedly reviewed by these consultants. They provided suggestions about the focus of the integrated intervention curriculum lessons by introducing CR strategies through Olympism values and combined with Sri Lankan values to reinforce the student's cultural pride. For instance, when talking about tolerance as an Olympic value associated with CR, it is important to highlight how tolerance is addressed as a value of Sinhalese, Tamil and Muslim and other cultures in Sri Lanka.

The primary division of the Central Province (CP) Ministry of Education (MOE), Sri Lanka also assisted the development of the CR and OE integrated curriculum model by reviewing the age and

cultural appropriateness of the curriculum. They recommended that the content and the activities appropriately matched the CR and OE concepts. The CR and OE integrated curriculum model has been reviewed by the National Olympic Committee of Sri Lanka and satisfactory feedback was given. Then finally the director of the Centre for Olympic Studies in the University of Canterbury has reviewed and accepted the curriculum. The following Figure 3.1 shows the process of developing the CR and OE integrated curriculum model.

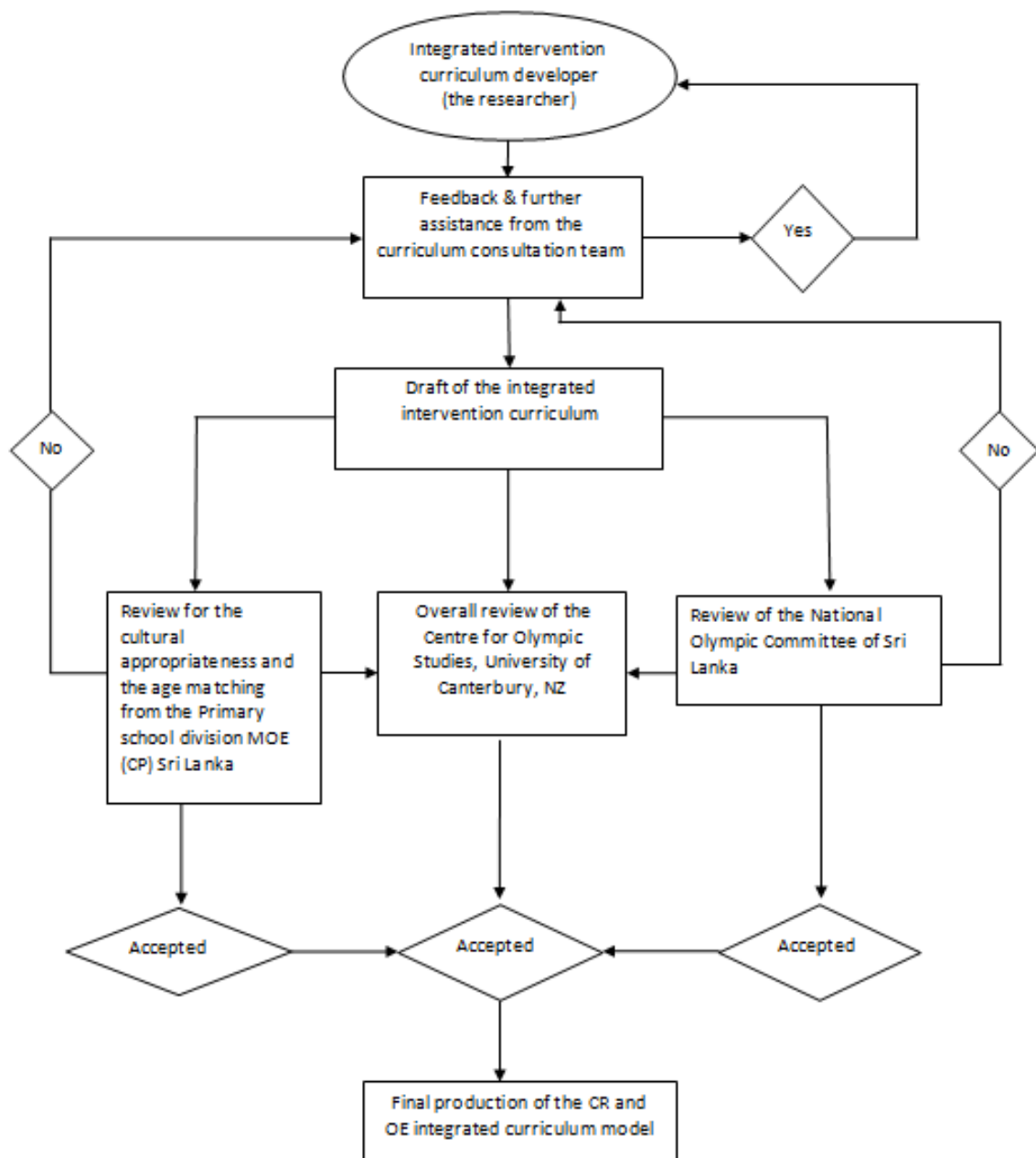


Figure 3.1. The process of the developing CR and OE integrated curriculum model

3.4.2. Justification of the CR and OE integrated curriculum model

Scholars (Tyler, 1949; Taba, 1962; Stenhouse, 1975; Newman & Ingram, 1989; Grundy, 1987; Cornbleth, 1990) defined curriculum from different social, psychological and political perspectives. Emphasising curriculum as a product, Tyler (1949) articulates that a curriculum consists of all the learning of students which is planned by and directed by the school to attain its educational goals. With a technical and productive view, Taba (1962) emphasises that the curriculum usually contains a statement of aims of specific objectives, and it indicates some compartmentalisation and organization of content. This content either implies or manifests certain patterns of teaching and learning and finally, it includes a program of evaluation of the outcome. Stenhouse (1975) defines curriculum as a process. A curriculum is “an attempt to communicate the essential principles and features of an educational proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice” (p. 4-5). Similarly, Newman & Ingram (1989) define curriculum as “an organic process by which learning is offered, accepted and internalized” (p. 1). Grundy (1987) sees curriculum as praxis and he points out that “curriculum is not simply a set of plans to be implemented, but rather is constituted through an active process in which planning, acting and evaluating are all reciprocally related and integrated into the process” (p. 115). Cornbleth (1990) describes curriculum as a context. According to Cornbleth (1990) curriculum is “an ongoing social process comprised of the interactions of students, teachers, knowledge and milieu” (p. 5). However, Cornbleth (1990) emphasises that curriculum as practice cannot be understood effectively or changed to a large extent without attention to its setting or context.

As Olympism addresses human perfection and integration, this study was based on the theory of humanism. The curriculum teaching-learning process for the intervention in this study was

developed based on the characteristics of humanistic curriculum theory. The rationale for selecting the humanistic curriculum theory for the intervention was that humanism signifies a rationalist philosophy. Additionally, the humanism theory highlights the nexus between reason, scientific inquiry and human fulfilment in the natural world, and often rejects the importance of religion. As mentioned in the section 1.2.1 in chapter one, Sri Lanka is a country that has been divided by ethnic conflict and religion is one major cause of prolonging the ethnic segregation. However, it is noteworthy that Buddhism, one of the religions which represent the main ethnic group of Sinhalese in Sri Lanka, believes in self-actualisation and Tamils who follow Hinduism believe in righteousness and liberation. Believers of both these religious groups have humanism as an underpinning philosophy. As peace is hardly achieved by religion in Sri Lanka, the humanistic curriculum which religion plays no part in is important to implement and to accommodate students' ethnic integration competencies.

In the following section I will outline how the humanistic curriculum theory underpinned the intervention of this study.

3.4.3. The humanistic curriculum theory

The concept of humanities originated in Greek civilisation to develop a harmonious and balanced person (McNeil, 2009). Ancient Greek philosophers attempted to find answers to “what it means to be human: to actualize the meaning of life and death and to experience the greatest happiness while achieving excellence in performance” (McNeil, 2009, p. 5). During the renaissance in Italy, humanists followed the Greek ideas of harmonious development of mind, body and morals which emphasises individualization and self-realization (McNeil, 2009). Traditional humanistic philosophical ideas of Socrates, 469-399 B.C.; Plato, 427-347 B.C.; Aristotle, 384-322 B.C.; Locke,

1632-1704; Rousseau, 1712-1778; Kant, 1724-1804; Dewey, 1859-1952, (cited in McNeil, 2009, p. 19) have been embraced within education since the ancient civilisation and has been repeated in the modern institutionalized curriculum until today.

The contemporary humanists believe that the function of the curriculum is “to provide each learner with intrinsically rewarding experiences that contribute to personal liberation and development” (McNeil, 2009, p. 5). Pinar (1978) emphasises that humanistic curriculum developers need to be sensitive to the centrality of personal experience in the curriculum. Pinar (1978) suggests three important requirements are needed to be used in a humanistic curriculum including (a) humanistic values (b) cultural aspects and (c) intercultural understanding. Reaffirming Pinar’s argument McNeil (1996) stresses that the ideal of self-actualization is at the heart of the humanistic curriculum and this supports the individualism. McNeil (2009) further emphasises that humanistic educators are needed to be concerned about the individual and how the curriculum can promote the individual’s personal growth, integrity and autonomy.

Shapiro (1987) points out that confluence and consciousness are two directions in the humanistic curriculum. According to Shapiro (1987) the confluent curriculum allows the learners to be the subject matter and their emotions, feelings, and thoughts are the basis for inquiry and learning.

The following elements are included in the confluent curriculum:

- (a) *Participation*: there is consent, power sharing, negotiation and joint responsibility by co-participants. It is essentially nonauthoritarian and not unilateral
- (b) *Integration*: there is interaction, interpenetration, and integration of thinking, feelings and action
- (c) *Relevance*: the subject matter is closely related to the basic needs and lives of the participants and is significant to them, both emotionally and intellectually
- (d) *Self*: the self is a legitimate object of learning
- (e) *Goal*: the social goal or purpose is to develop the whole person within a human society (p. 156).

According to Montello (2003) emotions can be changed to promote higher intellectual activity by exposing students to participate in sport, music, gardening etc that activates memories shared with loved ones which transform positive emotions. Positive emotions are associated with higher level processing such as reflection and problem solving than the negative emotions.

The consciousness curriculum provides opportunities for students to experience higher states of consciousness (Shapiro, 1987). Transcending consciousness helps students to recognize the incompleteness of any subject and allows them to learn new possibilities, new directions and new questions (Shapiro, 1987, p. 157). Similarly, McNeil (2007) stresses that a curriculum of transcendence needs to address criticism of current practices and to encourage undeveloped possibilities.

McNeil (2007) emphasises that self-directed learning is encouraged in a humanistic curriculum. Humanists believe that a sense of ability, clarity of values, positive self-concept, capacity for innovation, and openness are the characteristics of the self-directed learner. As a component of a humanistic curriculum, Keislar (1983) notes that development of such a self-directed curriculum should include:

- (a) *Cognitive*: Children respond to the requirements of problematic situations, not simply to external directions. By anticipating consequences, they learn to make wise choices about goals. Allowances are made for those children whose thinking is tied to immediate perceptions and for those who are ready for inferential thought
- (b) *Affective*: Children learn to deal at an emotional level with such uncertainties as social conflicts, evaluation and challenge. They learn to view failure as a learning experience
- (c) *Social*: Assertiveness training, role training, and experimenting with competitive and cooperative groups are among the activities provided
- (d) *Moral*: Moral development is fostered through consideration of moral conflicts that arise from the social activities of the class and the wider community
- (e) *Ego development*: the development of self-respect and self-confidence occurs through a social climate in which a person's world does not depend on ability or level of maturity. Each individual has an opportunity to attain success for there is no scarcity of rewards (Keislar, 1983, p.3)

With a view to the teaching-learning process of a humanistic curriculum, Gage & Berliner, (1991) emphasise that freedom and empowerment of students are both needed to be highlighted in a humanistic teaching-learning process. For example:

- (a) Students need to learn best what they want and need to know
- (b) Learners need to be empowered and to have some control over the learning process
- (c) Teacher works as a facilitator and students learn best in a non-threatening environment
- (d) Student's feelings are as important as facts

Similarly, McNeil (2009) emphasises three essentials for the humanistic teacher as seen by students:

- (a) Listens comprehensively to the student's view of reality
- (b) Respects the student
- (c) Is natural and authentic, not putting on appearances

3.4.4. Humanistic orientation of the CR and OE integrated curriculum in this study

The humanistic orientation of the CR and OE intervention curriculum in this study is had two main dimensions:

1. Teaching the humanistic philosophy of Olympism
2. Teaching humanism humanistically

First, the CR and OE intervention curriculum was developed with the integration of Olympism and conflict resolution techniques. Olympism is a concept that based on humanistic philosophy aspects and Olympism values such as tolerance, fair play, respect for others, multiculturalism, equality, friendship and non-discrimination are all consist with humanistic goals (Muller, 2003; Parry, 2008; IOC, 2010). Conflict resolution is an important part of human life. Conflict resolution encourages humans to live, and share resources together. Conflict resolution interacts and cooperate humans despite differences and disagreements. Therefore, concepts of Olympism and conflict resolution were integrated and occupied as the process of this study. The CR and OR

integrated intervention curriculum model will be presented descriptively in the section 3.4.5 below.

Secondly, the whole teaching-learning process in the intervention of this study was carried out humanistically. Students were involved in group work and their freedom was highly respected. Students were always encouraged to learn cooperatively. The intervention process allowed students to organize activities in Olympism and conflict resolution in a friendly manner. Teachers worked as facilitators for group discussions when appropriate and they praised students' correct answers and activities. Teachers encouraged a positive student-teacher relationship by understanding students' needs, knowledge, attitudes and skills.

The humanist views actualization growth as a basic need and each learner has a self that must be uncovered, built up and taught (McNeil, 2007). Sharratt & Fullan (2009) identified that scaffolding refers to support progressive learning during which knowledge is built up, and introduce four layers of learning for realization. Sharratt & Fullan (2009) emphasise that a powerful model for moving from capacity building to realization begins with a layer of modelled practice, and then adds shared practice, followed by guided practice, until the learning is self-actualized in interdependent practice (p. 22). As this study's samples represent age between 10-11 years old, the CR and OE intervention curriculum was developed to practice the above mentioned four layers. First, the *modelled practice* stage allowed students to think big of the ideas in the CR and OE curriculum model and, starting small, how to listen attentively and then to reflect on their current knowledge, attitudes and skills. Sharratt & Fullan (2009) stress that how to scaffold the new, unfamiliar information onto existing learned concepts is an important step for teachers to take at this stage.

Secondly, students were allowed to *share* the CR and OE practice which encourages them to persevere in capacity building by inviting them to participate in their own learning through discourses and inquiring in a safe and supportive learning environment. Sharratt & Fullan (2009) emphasise that leaders (teachers) must consider how to scaffold the sharing to help all learners reach the next level at this stage. Thirdly, students were *guided to practice* deepening their understanding and to think how to apply what has been shared (actualization). Sharratt & Fullan (2009) point out this stage as “interdependent practice because the concept is not new anymore, students trying it out and talking it out while walking along side their leaders (or teachers)” (p. 23). Sharratt & Fullan (2009) emphasise that interdependent practice occurs when learners have consolidated their learning and when doing it alone, but with the leader (teacher) continuing to offer minimal support. Therefore, finally, students were directed to CR and OE *interdependent practice* but still with shared vision.

Through the CR and OE curriculum model, teachers asked their students to think and reflect on real world conflict situations. Students always had the chance to express and share their own experiences and ideas. Effective group work techniques of the CR and OE integrated curriculum model promoted shared views and practice. This helped to expand student’s individual conflict resolution competencies.

This section highlighted the humanistic curriculum theory and the humanistic orientation of the CR and OE intervention curriculum in this study. The following section will outline the detailed CR and OE curriculum model that implemented in the intervention of this study.

3.4.5. The CR and OE integrated curriculum model

In this model, lessons are planned to focus on and build around conflict resolution core elements, mainly understanding each person's point of view in conflict situations. Themes in the integrated model focus on critical thinking skills related to Olympism and conflict resolution associated to practical sporting activities. The model assists learners to appreciate the importance of identifying main characteristics of Olympism and how these could be used to resolve conflicts under ten different themes as follows:

1. Introduction to Olympics (why Olympics?)
2. Historical development of Olympics (why they continue today?, its association with peace)
3. Concepts of Olympism and conflict resolution strategies
4. Olympism and Tolerance; how it can be used for conflict resolution
5. Olympism and Fair play; how can it be used for conflict resolution
6. Olympism and Respect for others; how can it be used for conflict resolution
7. Olympism and Multiculturalism; how can it be used for conflict resolution
8. Olympism and Equality; how can it be used for conflict resolution
9. Olympism and Friendship; how can it be used for conflict resolution
10. Olympism and Non-discrimination; how can it be used for conflict resolution

The main intention for developing this curriculum model was to develop student's knowledge, attitudes and skills of positive conflict resolution strategies using Olympism education incorporated with sporting activities. These themes were divided into 28 sessions and each session was required strictly to follow a special protocol. Themes 1 and 2 included the historical development of the Olympic Games, Greek mythology, and Olympic Sanctuary and their

association with peace. Theme 3 addressed the concepts of contemporary Olympism according to the IOC charter (2010) (Tolerance, Fair play, Respect for others, Multiculturalism, Equality, Friendship and Non-discrimination) and five strategies to manage resolving conflicts (Smoothing, problem solving, Compromising, Withdrawing and Forcing) (Johnson & Johnson, 2005). Identifying the above concepts will provide students with information for selection and planning of positive conflict resolution processes. Practical activities associated with themes 1, 2 and 3 included student's involvement in mini Olympics. Firstly, each student is represented by a different culture than his actual culture and was renamed by an appropriate name according to his/her new culture. Then, students were divided into groups. From this grouping, students obtained the experience of playing in mixed cultures.

At this stage, students had taken this as an opportunity to plan a mini Olympic Games competition at their physical education lesson and these groups emulated actual IOC's steering committees; such as athletic, finance and cultural committees. Throughout the mini Olympic activities students developed their knowledge, skills and attitudes on the United Nations approved universal rights of participation in sport, acceptance of difference, respect for diversity, and UNESCO's theme of commitment in enhancing a culture of learning to live together. Additionally, at this stage students were also developed their 'critical literacy' on how to resolve problems occurred while organising a competition, for instance, how to make plans for an event to fairly represent the diversity of participants without any discrimination, how to standardize fair judgement, and how to encourage equality among athletes.

Remaining themes 4 to 10 were structured with a strong combination of Olympism and conflict resolution concepts through sporting activities. These seven sessions consisted of conflict resolution exercises emphasizing how to use Olympism values in different conflict situations while

involved in physical activities and sport. Four steps of peacemakers (Johnson & Johnson, 2005) were integrated with IOC Olympism concepts. Firstly, students learned that despite conflicts positive results may be achieved when conflicts are managed beneficially. Secondly, a six-step negotiation process (Johnson & Johnson, 2005) was occupied to assist students to develop integrative agreements. These include:

1. Describing what you want
2. Describing how you feel
3. Describing the reasons for your wants and feelings
4. Taking the other's perspective and summarizing your understanding of what the other person wants, how the other person feels, and the reasons underlying both
5. Inventing three optional plans to resolve the conflict that maximizes joint benefits
6. Choosing the wisest course of action to implement and formalize the agreement with a hand shake (Johnson & Johnson, 2005, p. 15).

During the above mentioned negotiation process, students were learned how to use Olympism concepts that include fair play, tolerance, and multiculturalism with a view of conflict resolution in order to effectively control their anger, frustration and pressure. For instance, students learned to use tolerance when providing a description about what you want, and respecting others when describing how you feel. They were also learned the consequences of cheating in sporting competitions by studying case studies of Olympic athletes that lost their reputation and prestige by cheating at world sporting events. Practical sporting activities associated with these integrated lessons were comprised with basic skills of Basketball, Netball and Football. Mixed cultural groups of students (previously mentioned) participated in above sports with enhanced critical thinking on why, how and when to tolerate while playing, how to play fairly, how to respect for multiculturalism while playing. This part of the model lead students to develop their self-discipline and motivation for positive conflict resolution during sporting activity.

Students were also learned of the ways to conciliate conflicts with classmates. Therefore, how to consider each other and their relationships and well being were highlighted. Olympic role-models in different cultures and their self-disciplines, and how they overcome barriers on their pathways to achieve Olympic success were also discussed. At this intervention stage, Olympism ideals on multiculturalism, non-discrimination, equality and friendship were integrated too. Sporting activities associated at this stage underlie the basic skills of Athletics (Baton relay), Volley ball and Throw ball. When re-mixed cultural groups of students (above mentioned) participate in above sports, in addition to the previously mentioned critical thinking skills, they were also manifested their critical thinking as to why and how to treat people equally, to keep longer lasting friendships. At this stage it was expected that students will enhance their knowledge, attitudes and skills on resolving their daily confronted conflicts while playing. For instance, they will enhance competencies on identifying talent in their team members, and how to select the team from different cultural representatives equally to resolve one of their previous problems of how to select their playing team.

Students also had the opportunity to serve as mediators in conflicts by implemented peer mediated training lesson. At this intervention stage, peer mediation was also integrated with Olympism concepts of multiculturalism, non-discrimination, equality and friendship. At this stage students exchanged their knowledge, skills and attitudes with fellow members of the all groups and discussed how they have worked well with conflict resolution, their identified weakness and ways in which improvements could be implemented. A detailed outline of the lesson plans is presented in the Appendix C.

This section highlighted the CR and OE integrated curriculum development in detail. The following section will demonstrate the process in which the OE and CR integrated intervention curriculum teacher training was conducted.

3.4.6. The OE and CR integrated curriculum teacher training

The importance of teachers in the emergence of talents has been documented by Bloom (1985). Generalist teachers gain pedagogical knowledge from interactive experiences with children and subject knowledge from specialist teachers (Wood & Attfield, 1996; Hewett, 2001). They also articulate that teachers not only play the roles of guide, enabler and facilitator, but also act as a collaborator, co-learner, researcher and reflective practitioner. Cropley and McLeod (1986) discussed that the personal characteristics, knowledge and special skills of the ideal teacher for the gifted, are the important features of teacher training. In-service training enhances teachers' own self-concept and perceived self-competence to a point where they would feel sufficiently confident to become actively engaged in promoting talents (McLeod & Cropley, 1989).

Many scholars (National Institute of Education, Sri Lanka (NIE), 2000; NIE & UNICEF, 2000; Lopes-Cardozo, 2009) have experimented with an integrated curriculum approaches emphasising peace education in Sri Lankan primary and secondary school settings and have tested with different teachers and students. My study was trialling with the use of Olympism education as a conflict resolution tool. I considered this important given that an integrated curriculum approach had been advocated as part of the new educational reforms in Sri Lanka (MOE, 1998). Therefore, the learning and teaching strategies from this study also needed to be refined and tested with teachers in different settings and with children of different abilities. It was also important to systematically document the classroom learning and teaching that occurred and the teacher's

reflection and self evaluation of this study to discover the usefulness of the integrating OE and CR curricula in primary schooling context.

As previously mentioned, teaching concepts of Olympism and CR for the experimental groups was the main intervention in this study. As Olympism is manifested through the practice of sport and physical education (Culpan, 2004), the concepts of Olympism were planned to be implemented with sporting activities to motivate and keep young students active and to help them reflect upon their daily confronted conflicts. The purpose was that students would explore and identify similarities and differences of their own conflicts and CR strategies through performances and appreciation of sporting activities. The intention for the teacher's workshops in this study was to introduce the teachers as how to teach integrated Olympism education and CR strategies with sporting activities effectively. I planned to use theme based teaching to facilitate the teacher's inventiveness of their own teaching in a joyful learning environment. Among the themes were concepts of Olympism, conflict resolution strategies, and teaching strategies. The workshop activities were planned to stimulate and develop teacher's awareness and teaching abilities in OE and CR.

Teacher's workshop planning was started in early 2009 and the details of these workshops are described below. Permission had been granted from the secretary of the Central Province Ministry of Education to conduct four teacher training workshops related to this study. I had contacted both schools principals and through them, the relevant teachers (PE teacher and the grade five class teacher from each school) and administered the consent forms (Appendix B). Before the consent forms were signed all were fully informed about the research topic, the purpose and their role as participants, people involved and the process of data collection. They

were also informed that the individual confidentiality will be highly respected in this study and their rights to withdraw their participation at any time without any penalties.

The function of the teacher is to facilitate learning in the student by providing the conditions which lead to meaningful or significant self directed learning (Rogers, 1969). Applying the integrative negotiation steps to resolve conflicts found in academic content lies at the heart of teaching and practicing CR as an integrated component of the required curriculum (Stevahn, 2004). Therefore the teacher's workshops in this study were based on following objectives:

1. To provide knowledge, skills and attitudes sharing platform for the teachers to understand key issues in Olympism
2. To understand and review the conflict resolution strategies for the teachers
3. To identify the problems that determine in teaching integrated (OE and CR) curriculum and facilitate teacher's reflection and appreciation on teaching integrated (OE and CR) curriculum
4. To empower teachers to develop their professional skills in much emphasising humanistic approach in teaching OE and CR

As mentioned earlier, four teacher training workshops were held related to this study. The main teacher training workshop for concepts of Olympism was integrated with the 2009 annual National Olympic Academy (NOA) with the collaboration of the National Olympic Committee (NOC) of Sri Lanka. The 2009 annual National Olympic Academy was held in a hotel in the city of *Bandarawela*, Sri Lanka. As the annual Olympic Academy was planned for 5 days residential, the teacher's workshop lasted for 5 days. The selected PE teachers and the grade five class teachers from each selected school participated in this workshop. The two PE teachers were male, and the two grade five teachers were females. The Sinhalese medium PE teacher had obtained his teacher training qualifications from the *Bandarawela* College of Education, Sri Lanka and the

primary teacher has obtained her teacher training qualifications from the *Mahaweli* College of Education, Sri Lanka. Both the Tamil medium PE and primary teachers had obtained their teaching qualifications from the *Vauniya* College of Education, Sri Lanka. These teachers were granted duty leave for five days to participate in this workshop by the Central Province Ministry of Education. Five Sri Lankan sport studies specialists including myself conducted Olympism lectures. All of these specialists had more than five years experience in teaching in the NOA and two of them have participated in the Joint International Session for Presidents or Directors of NOAs and Officials for NOCs conducted by the International Olympic Academy. All the lectures were conducted in English and therefore, the service of an interpreter was provided when necessary. A variety of video visual aids and power point presentations were used in this Olympism workshop. Printed materials related to these lectures in both Sinhalese and Tamil were distributed to the participants. The final day an evaluation meeting was held with the participant teachers and they have given 88% points as the overall evaluation for the Olympism workshop's aims and objectives, content and delivery, interaction with teachers and use of resources.

The second, third and fourth teacher training workshops for the previously mentioned teachers were implemented with the collaboration of the Central Province Ministry of Education, Sri Lanka and held at the Central Province Education Resource Centre in the city of *Kandy* between January and April 2010. Reason for selecting this location was easy accessibility for teachers and the researcher's (my-self) familiarity. Two university lecturers contributed as resource persons at the second workshop and two College of Education lecturers and my-self contributed as resource persons at the third and fourth workshops. These University lecturers were qualified with master degrees and had considerable experience in teaching and researching about conflicts and peace studies. College of Education lecturers were also qualified with master degrees and had

considerable experience in primary teaching. All these lecturers including my-self were bilingual speakers and each workshop was conducted over eight hours per day with four sessions of two hours lectures with practical activities. Printed materials related to these lectures in both languages were distributed to the participants. In addition, printed lesson plans for teaching the CR and OE curriculum model were also distributed. These lesson plans were planned to teach 28 sessions during the intervention and created by myself in Sinhalese and translated into Tamil language by a qualified translator. As previously mentioned in the section 3.4.2, a detailed lesson plan is amended to the appendix C. The overall evaluation for the workshop aims and objectives, content and delivery, interaction with teachers and use of resources from the participants was 92%. A detailed summary of all the 2, 3, and 4 teacher training workshops is amended to the appendix D.

This section highlighted the preparation, the nature and delivery of the CR and OE integrated curriculum teacher training workshops. As mentioned at the section 3.4 previously, a descriptive analysis of the intervention phases will be provided in the next section.

3.4.7. The intervention procedure

As previously mentioned, as a part of the experimental method used in this study, an intervention process was implemented. This is organised into a pre-intervention phase, intervention phase, and post intervention phase. The following section describes these three intervention phases in detail.

3.4.7.1. Pre-intervention phase

Prior to beginning any Olympism education (OE) or conflict resolution (CR) teaching, all students were assessed by a pre-test to evaluate their basic competencies on knowledge, attitudes and skills of Olympism and conflict resolution. Two measures were administered in this phase and they were:

1. *Olympism questionnaire* to assess the students' Olympism knowledge and attitudes
2. *The Ohio Conflict Resolution Basic Knowledge Test for Grades 3-5* to assess the students' conflict resolution knowledge and attitudes.

3.4.7.2. Intervention phase

The CR &OE intervention focused on teaching how to resolve conflicts using Olympism concepts and how to prevent conflicts confronted as a daily basis by using these concepts. Students of experimental groups of both schools received the integrated lessons in OE and CR and these lessons were developed as part of the integrated intervention curriculum. The intention of this integrated curriculum was to learn CR techniques and strategies and make connections with multiple curricular areas such as Olympism and physical education. In addition, it aimed to enhance students' positive interpersonal skills and self efficacy. The intervention was based on the cooperative learning methods and humanism theories.

There is a period of 40 minutes in the state primary school timetable each week in Sri Lanka to practice core curricular activities. During this period, the experimental groups received instructions on Olympism education and conflict resolution lesson units for a total of 19.00 hours over 28 weeks. Students of the control groups did not receive any intervention.

As mentioned in the section 3.4.3 previously, Grade 5 class teachers and their physical education teacher engaged in team teaching. Before the intervention phase, the teachers participated in four teacher training workshops. To ensure the intervention was delivered equally in both schools the researcher (I) was responsible for advising teachers how to adhere the integrated curriculum and protocol of implementation. Additionally, during the intervention phase the researcher visited both schools twice a month and checked whether the protocol of implementation works precisely.

3.4.7.3. Post-intervention phase

Post-test assessments provided data about whether the (OE and TPE) students have gained knowledge soon after the intervention period and whether they have or have not changed their perspectives on conflicts. All two assessment measures were implemented again at the post intervention stage. Students were first assessed on the standardized CR test and then the OE test. All students were assessed at the same time at each school to avoid any time that might influence student's performances. In addition, semi-structured audio taped interviews were conducted with randomly selected 16 students in total of experimental groups' students from 4 boys and girls from each school.

3.4.8. Controls for intervention bias

Intervention bias in research which involve difference in how the treatment or intervention was carried out, or how subjects were exposed to the factor of interest (Hartman, Forsen, Wallace, & Neely, 2002). Common intervention biases include:

1. Contamination bias, when control group inadvertently receive the treatment

2. Co-intervention bias, when some subjects are receiving other interventions at the same time
3. Timing bias, when intervention is short in duration there may be not have been sufficient time to learn or over loaded content of long intervention period
4. Compliance bias, when differences in subject adherence to the planned treatment regimen or intervention affected the study outcomes
5. Withdrawal bias, when participants wants to leave the study
6. Proficiency bias, when the interventions are not applied equally to subjects due to skill or training differences among personals or differences in resources or procedures used at different sites (Hartman et al, 2002, p. 23).

“Investigators should be open to contrary findings. During the data collection, preliminary findings should be submitted to critical colleagues who are asked to offer alternative explanations and suggestions for data collection for reduce biases of a research” (Robson, 2004, p. 169). To manage the possible intervention bias of this study, the OE and CR intervention utilised a *professional-directed model* (PDM). In the development of PDM, several key factors were considered. First, two bilingual professionals (a lecturer in teacher education and a primary education officer of Ministry of Education, (CP) were recruited. This required for the establishment and maintenance of a primary relationship between the teachers and students that would remain consistency. These professionals have made crossing points with the teachers who conducted the intervention. The professionals provided direct instructions for each session and these instructions were important to create highly structured session plans into practice. The professionals have assist teachers to maintain the intervention curriculum in a more effective and efficient manner, for instance, the teacher education lecturer who participated in all aspects of the CR and OE teacher training workshops which conducted previously provided supervision to all levels of the intervention teaching. The primary education officer provided supervision focuses on cooperative learning teaching-learning process and the use of curriculum content to avoid receiving any repetitive lessons from other subjects. This process helped researcher to keep away the co-interventional

bias of the study. Teachers were responsible to maintain a student register in every class to avoid if control group students inadvertently receive the intervention lessons. This process helped researcher to overcome the contamination bias of the study.

As the researcher, I was responsible for implementing all sessions and utilised the same protocols and material for both schools. Although the researcher was a user of Tamil language however, in order to control possible intervention bias, Tamil language translations of the questionnaires for School B was done by a professional Tamil language translator and checked by an independent Tamil researcher. The timing of the interventions was strategically considered. To avoid tiring effects influencing participant's performances and to balance the same time for all groups, the interventions were planned at the same time for both schools. These adjustments were implemented with the cooperation of both school principals. As the researcher I visited these schools considerable time.

At the beginning of this intervention process, I clearly stated that the individual participant's feelings and thoughts will be respected in this study. It was also explained that as an outsider, I would act as an 'initiator', 'implementer' and 'observer' in this research and it was necessary to avoid utilising my personal values, beliefs and judgments. The whole process of this study was responsive and everyone was expected to consider each other's situation, feelings and thoughts. The participants and I agreed to work as a team throughout the intervention process by sharing knowledge, problems, questions, solutions, values, beliefs, and responsibilities.

Previous paragraphs explored the ways in which I overcame the interventional bias for this study. Details of the experimental measures that used during the three intervention phases of this study will be provided in the next section.

3.5. Research measures

A measurement of a research is “the process of assigning numerals to variables to represent quantities of characteristics according to certain rules” (Nunally & Bernstein, 1994, p. 63).

Measurement is used as a basis for making decisions or drawing conclusions in several ways:

1. To describe the quality or quantity of an existing variable
2. To make absolute decisions based on a criterion or standard of performance
3. As a basis for choosing between two courses of action
4. To compare and discriminate between individuals or groups
5. To draw conclusions about the predictive relationship between variables (Portney & Watkins, 2009, p. 63)

According to Michels (1982) it is possible to describe physical or behavioural characteristics according to their quantity, degree, capacity or quality in a research. He also emphasizes that “measurements of a research provides a mechanism for achieving a degree of precision in understanding” (p. 63).

In this study, I have used two questionnaires as a quantitative measures and semi-structured interviews as a qualitative measurement. In the following section, I will highlight the scholarly debates on questionnaires.

3.5.1. Questionnaires

Questionnaires are the widely used method in quantitative research methods (Wilson & McLean, 1994). Questionnaires can be defined as documents that ask the same questions of all individuals in the sample (Gall, Borg & Gall, 1996). They also emphasise that questionnaires are cost effective even distributed over a wide geographic area and less time consuming. Another advantage of using questionnaires is being able to be administered without the presence of the researcher (Wilson & McLean, 1994).

However, there are some disadvantages of using questionnaires. "Questionnaire respondents are not passive data providers for researchers; they are subjects not objects of research" (Cohen, Manion & Morrison, 2007, p. 317). One of the major critiques to questionnaires is it cannot probe deeply into respondents' opinions and feelings (Gall, Borg & Gall, 1996). They also note that once the questionnaire has been distributed, "it is not possible to modify the items, even though they may be unclear to some respondents" (p. 289). Nevertheless, it is a requirement for questionnaires to meet the same standards of validity and reliability as same as other measures used in research (Gall, Borg & Gall, 1996).

Structured, semi-structured and unstructured are the three types of questionnaires (Cohen, Manion & Morrison, 2007). They emphasise that "the larger the size of the sample, the more structured, closed and numerical the questionnaire may have to be, and the smaller the size of the sample, the less structured, more open and word-based the questionnaire may be" (P. 320). There are two types of questionnaire items; open and closed ended questions. Responses to the close ended questions will be mostly limited and these types of questions allow only specific responses, for instance, multiple choice questions. Open ended questions that allow respondents to express their opinions whatever they wish. Researchers are able to collect more details from these types of questions, such as an essay type response (Gall, Borg & Gall, 1996; Cohen, Manion & Morrison, 2007). Yahya and Moore (1985) have used an open ended questionnaire in their qualitative study and found that they have received lengthy replies providing most important data for their study. They have provided evidence that questionnaires can be used as a data collection tool for both qualitative and quantitative research.

Different types of questions could be used in different organisational frameworks (Mertens, 2005). She emphasises five question types; demographic, non-threatening behavioral, threatening

behavioral, knowledge and attitudinal questions. Questions asking background information of respondents at the beginning represents the demographic part of a questionnaire. Non-threatening behavioral questions “ask people about behaviors that are typically performed and easily talked about” (Mertens, 2005, p. 187). Any questions that potentially elicit a defensive reaction in the respondent fit the threatening behavioral questions category. “Open ended questions are usually better than close ended questions on this type of questions” (P. 189). Knowledge questions normally ask to clarify how much the respondent knows about the particular subject. Finally, the attitude object must clearly specify in attitude questions. It is also a requirement for an attitude questionnaire to consider the three components of attitudes; affective, cognitive and action (Mertens, 2005).

In this study two questionnaires namely, Olympism questionnaire and the Ohio Conflict Resolution Basic Knowledge Test for Grades 3-5, have used as experimental measures (see appendix E (i) & (ii) and will describe them in detail in the next section.

3.5.2. Olympism questionnaire

Some scholars (Kurowski, 1992; Kabitsis, Harahouson, Arvaniti & Mountakis, 2002; Telama, Naul, Nupponen, Rychtecky & Vuolle, 2002) have developed questionnaires related to Olympism that assess student’s knowledge on Olympism. Kurowski (1992, cited in Naul, 2008) implemented an Olympic questionnaire for the age group of 12-13 year old students and tested it in three schools in Cologne. His questionnaire covered six areas: knowledge on the Olympic Games and the type of sport; knowledge about Olympic symbols; names and institutions; the extent that athletes are role models; attitudes to Olympic concepts as ideals and catchwords; and an examination of which sources of information young people fall back on and what information they are interested

in. The author however was unable to provide the rating of the correlation coefficient for the reliability of questionnaire. "The co-relationship between two variables is referred to as correlation coefficients" (Robson, 2004, p.420). Pearson's correlation coefficient, Spearman rank correlation, Kendall's rank correlation and Cronbach's alpha coefficient are some examples for measures of correlation of a research (Robson, 2004). Cronbach's alpha is a commonly used test of internal reliability and it essentially calculates the average of all possible split-half reliability coefficients. A computed alpha coefficient will vary between 1, denoting perfect internal reliability and 0, denoting no internal reliability (Bryman, 2004). Klassen (2003) emphasises that in general an alpha equal to or greater than 0.6 is considered a minimum acceptable level, although some authors argue for a stronger standard of at least 0.7. For instance, Nunnally (1978) recommended that the minimally acceptable reliability for preliminary research should be achieved at 0.7 of Cronbach's alpha coefficient.

Kabitsis et al. (2002) developed a questionnaire based on Olympism for children ranged between 10-16 year olds. Their questionnaire consisted of five sections: demographic data; sport involvement; knowledge about the Olympic Games; benefits from exercise and sportsmanship; and attitudes on fair play. The questionnaire's reliability was measured as 0.63 on Cronbach alpha coefficient. Considering the level of coefficient of this questionnaire did not selected for the study.

After considering the level of Cronbach alpha coefficient carefully, I selected a questionnaire on Olympism to assess students' knowledge on Olympism and adopted from Telama, Naul, Nupponen, Rychtecky and Vuolle (2002). The rationale for choosing this questionnaire is that it has high reliability estimates with various populations, which range across six different countries: three former socialist countries; the Czech Republic, Estonia, Hungary and three western countries; Belgium, Finland and Germany. The numbers of participants of the national samples

have been different from country to country. The English version of the questionnaire was used as the master for the translating it to the languages of the participating six countries. Therefore, the validity of the questionnaire is acceptable for using with other languages.

Five skills have been tested in this instrument:

1. Fair play and Olympic Ideals
2. Social virtues of Olympism
3. Personal profit of Olympic career
4. Human values of Olympism
5. Individual pursuit of excellence

The reliability of the Olympism questionnaire was verified by Cronbach's alpha coefficient of internal consistency for the probability level of each category: 0.95 for the assessment of fair play and Olympic ideals part; 0.68 for the social values of Olympism part; 0.67 for the personal profits of Olympism career part; 0.68 for the human values of Olympism part and 0.68 for the individual pursuit of excellence part.

As, all the factors were higher than 0.67 of Cronbach's alpha coefficient level in the Olympism questionnaire (International Council of Sport Science and Physical Education (ICSSPE), 2002), it is recognised as the appropriate questionnaire to assess Sri Lankan student's Olympism competencies in this study. It is also noteworthy that due to the limited number of questionnaires related to the Olympism values which can be used for primary school students; this test (Olympism questionnaire) can be therefore estimated as almost sufficient to assess students' Olympism knowledge in this study.

3.5.3. The Ohio Conflict Resolution Basic Knowledge Test for Grades 3-5

Standardized measures for conflict resolution in the schooling context have been developed by various scholars (Lam, 1989; Slaby, 1989; Vanayan, White, Yuen & Teper, 1996). Lam (1989) developed an 'attitude toward conflict' scale for grade 6-8, ages 11-14 schoolchildren. The scale comprised eight questions and the internal consistency was 0.66 to 0.72. Including 14 items about passive attitudes related to violence and knowledge of some skills to resolve conflicts Slaby (1989) introduced attitude toward interpersonal peer violence test for middle grade students with the internal consistency of 0.75. Houston Community Demonstration Project (1993) developed an 'attitudes towards violence' test with six items for middle school grades 6-8 students with the internal consistency of 0.67. Subscale of peer mediation questionnaire, which comprised nine items of peer mediation developed by Vanayan et al, (1996) although the authors were unable to provide the rating of the Cronbach alpha coefficient for the questionnaire. After considering the level of Cronbach alpha coefficient carefully, I selected the Ohio Conflict Resolution Basic Knowledge Test for Grades 3-5 as the most appropriate instrument to assess the Sri Lankan students' conflict resolution knowledge in this study.

The Ohio Conflict Resolution Basic Knowledge Test for grades 3-5 was developed from the guidelines of the Ohio Commission on Dispute Resolution and Conflict Management (OCDRCM). This commission was established in 1989, and provides dispute resolution and conflict management research, training, resources and direct services to Ohio elementary, middle and high schools, communities, courts, state and local government. Many researchers have used the Ohio school conflict management guidelines and their research work is discussed below. The OCDRCM and the Ohio Department of Education (1997) conducted a study called 'Conflict Management Programmes in Ohio Elementary Schools: Case Studies and Evaluations', using the

guidelines of the OCDRCM. Tschannen-Moran (1999) used the Evaluation Guide of OCDRCM for the evaluation of their study, 'Seeds of Peace: Ohio's School Conflict Management Grant Programme'. Bickmore (2003) used the evaluation guide of OCDRCM in her 'Elementary School Conflict Resolution Initiative Evaluation Research on Peer mediation Training and Program Implementation Project'. The Ohio Commission on Dispute Resolution and Conflict Management and Vanderbilt University (2006-2007) have conducted an evaluation project on the 'Effectiveness of the Ohio model of comprehensive School Based conflict management' by using the guidelines of the OCDRCM. The Ohio conflict resolution resource guide which includes this test has been sent to 132 elementary schools in Ohio in 1996, and has received 115 responses (OCDRCM, 1997). The Conflict Resolution basic Knowledge Test for Grades 3-5 is comprised of 14 questions and the Cronbach alpha coefficient reliability for this instrument was recorded at 0.90. As the level of Cronbach alpha coefficient reliability is acceptable, therefore, it was decided to use the test guidelines of the Ohio Commission on Dispute Resolution and Conflict Management as a measurement in this research.

In previous paragraphs of this chapter I considered the quantitative measurements that used in this study. I continue now to explore the qualitative measurements associated in this study.

3.5.4. Conflict resolution and Olympism questionnaires item analysis

As previously mentioned in the section 3.5.2.and 3.5.3, two questionnaires were administered in the pre and post-tests in this study. Next, I will describe how the items in these questionnaires were categorised in this section. After reading carefully, according to my knowledge, I categorised the questions in the questionnaire into six components; positive/negative attitudes of CR, positive/negative knowledge of CR and assertiveness and cooperativeness of CR. First, I will

present the CR questionnaire item analysis followed by the Olympism questionnaire item analysis below.

The 14 items CR questionnaire contained two domains:

1. Common understandings of CR
2. Dimensions of CR.

The common understandings of CR part consisted of questions related to attitudes towards CR and knowledge of CR. The *attitudes towards CR* part comprised six questions where positive attitudes and negative attitudes were addressed. For analysis purposes, questions numbered 1, 4, 7, 10 and 11 were categorised as positive attitudes towards CR and the remaining question number eight categorised as a negative attitude towards CR. Questions numbered 2, 6, 9, 12, 13, and 14 were categorised as positive knowledge of CR and questions numbered 3 and 5 were categorised as negative knowledge of CR. Questions interpreting assertiveness and cooperativeness comprised the dimensions of the CR part. The concept of assertiveness and cooperativeness of CR was adopted from the Thomas-Kilman Conflict Mode Instrument (TKI) (Thomas & Kilman 1974). CR competency questions numbered 3, 5 and 8 were used to evaluate assertiveness and the remaining questions numbered 1, 2, 4, 6, 7, 9, 10, 11, 12, 13 and 14 were used to evaluate cooperativeness. All answers for this questionnaire were recorded on a Likert scale from 1 (strongly disagree) to 4 (totally agree).

In a similar way I categorised the Olympism questionnaire and the 65 items of Olympism questionnaire contained eight domains:

1. Positive social aspects on Olympic ideals
Questions: 7, 8, 9, 10
2. Negative social aspects on Olympic ideals
Questions: 3, 4, 5, 6, 11, 12

3. Knowledge of Olympism
Questions: 1, 2, 31
4. Social contribution of Olympism
Questions: 13, 14, 15, 16, 17, 20, 23, 25, 26, 27, 30, 32, 33, 34, 40, 41, 43, 44, 45, 47, 50, 52, 53, 59, 60, 61, 64, 65
5. Negative social impact of Olympism
Questions: 18, 24, 46, 51, 55
6. Intercultural dialogue of Olympism
Questions: 28, 38, 39
7. Personal attributes of Olympism
Questions: 22, 29, 35, 48, 49, 56, 57, 58, 62, 63
8. Individual achievement of Olympism
Questions: 19, 21, 36, 37, 42, 54

Responses for this questionnaire were of two types; either recorded on a Likert scale from 1 (strongly disagree) to 4 (totally agree) or yes / no answers.

In all questionnaires, the aggregated measures were calculated as mean scores of the component items. The reliability of the item analysis in this study is described below.

3.5.5. Reliability of the CR and Olympism questionnaire item analysis

According to Gratton and Jones (2004) it is essential to check the validity of coding of data with an independent researcher to assess the reliability. Krane, Anderson, and Stean (1997) suggest that an alternative approach may be for one or more research partners to critically question the coding and analysis after it has taken place, acting as 'devil's advocate' in questioning the analysis. All the questions in the two questionnaires were carefully considered and categorised on the basis of my knowledge and coded. To ensure that the coding of the categorisation of questionnaires were reliable in this study, the identified categorisation of the CR and Olympism questionnaires

(all of the questions) were assessed by three independent researchers. These researchers are currently university lecturers and their minimum educational qualification was a Master degree in Education. They assessed the categorisation of the CR and Olympism questionnaires separately. The percentage of inter-rater reliability across the reliability of the categorisation coding for the CR questionnaire is as follows:

1. Common understandings of CR = 100%
2. Dimensions of CR = 80%

The mean inter-rater reliability across the two domains was 90% which demonstrates a satisfactory level of agreement between the raters of the CR questionnaire categorisation coding.

The percentage of inter-rater reliability across the reliability of the categorisation coding for the Olympism questionnaire are as follows:

1. Positive social aspects on Olympic ideals = 83%
2. Negative social aspects on Olympic ideals =73%
3. Knowledge of Olympism =77%
4. Social contribution of Olympism =73%
5. Negative social impact of Olympism =83%
6. Intercultural dialogue of Olympism =93%
7. Personal attributes of Olympism =80%
8. Individual achievement of Olympism =83%

The mean inter-rater reliability across the eight domains was 81% which demonstrates a satisfactory level of agreement between the raters of the Olympism questionnaire categorisation coding.

The next section will discuss the qualitative measures of this study.

3.5.6. Qualitative measures

In addition to the quantitative research measures (pre and post-tests), qualitative research measures were also used in this study. Qualitative researchers employ several methods for collecting empirical materials include interviewing, direct observation, the analysis of artefacts, documents, and cultural records, the use of personal experience (Denzin & Lincoln, 2008). They also emphasises that “the researcher may also read and analyze interviews or cultural texts in a variety of different ways, including content, narrative, and semiotic strategies” (p. 34). In this study, semi structured interviews were conducted from randomly selected 16 students 8 each from the experimental group of each school (4 girls and boys). The purpose of the interviews was to explore the students’ ability to apply Olympism knowledge, skills and attitudes to resolve conflicts.

3.5.7. Semi structured interviews

Interviews that are actually something more than just a conversation and involve a set of assumptions and understandings about the situation those are not normally associated with a casual conversation (Denscombe, 1998_a). He also stresses that the use of interviews normally means that “the researcher has reached the decision that, for the purposes of the particular project in mind, the research would be better served by getting material which provides more of an in-depth insight into the topic, drawing on information provided by fewer informants” (p. 105). As a data gathering technique, “interviewing is flexible, personal, subtle and can provide information in great depth” (Drew, Hardman, & Hart, 1996, p. 174). Interviews can be used as the primary or only approach in a study, as in a survey or many grounded theory studies (Cohen et al,

2005). They also suggest that how interviews lend researchers well to use in combination with other methods in a multi method approach. Interviewing the transcription of interviews and the analysis of transcripts are all very time consuming, but they can be more readily accommodated into researchers' personal lives (Bryman, 2004). He also points out that two different type of interviews (structured and semi structured) in qualitative research are extremes and there is much variability between them.

The structured interview is useful when the researcher is aware of what he or she does not know and therefore is in a position to frame questions (Lincoln & Guba, 1985). Semi-structured interviews have a set of key questions that are followed in a more open end manner (Mutch, 2005). Semi structured interview is "organised by topic and consists of more general open ended questions rather than those that solicit a choice of predetermined responses" (Schiavetti, Metz & Orlikoff, 2006, p. 94). Patton (2002) suggested that data from semi structured interviews, derived either from recordings or transcription, "should consist of verbatim quotations with sufficient context to be interpretable" (p. 4).

In this research, semi structured interviews were conducted from randomly selected 16 students 8 each from experimental group of each school. Data collected by semi-structured interviews were used to analyse in depth the second research question (Can Sri Lankan primary students apply their knowledge of Olympism to resolve conflicts?). The questions administered in the interviews are amended in the Appendix F.

It is important to identify the possible relationship between interviewees and the interviewer (Cohen et al, 2005; Mutch, 2005). This research was carried out in the researcher's native country and therefore she was able to make very cordial and amicable contacts with people who were

participants. It is important that interviewer remind the interviewee the purpose of the study, reassure them of the confidentiality of their contributions, explain the approach and provide research information sheet and consent form must sign before the interview (Mutch, 2005). Therefore before the interview, I verbally explained the purpose of the study and the information sheets were provided if further clarification needed. Consent forms were also signed and collected before the interview. These consent forms were filed and kept securely in a file cabinet at the University of Canterbury, New Zealand.

It is necessary for an interviewer to be flexible in order to fit in as much as possible with the schedule of the participant (Amis, 2005). The interviews were therefore at the sample schools and each interview lasted between 45-55 minutes. It is standard procedure to record the interview on audio tape, thus leaving the interviewer free to manage the interview and take field notes without having to worry about trying to make copious notes (Amis, 2005). Therefore all the interviews were audio taped with the option of being turned off by the request of the interviewee at any time.

Once recorded, interviews must be transcribed and the transcription should include as many, verbal and non-verbal cues as possible (Seidman, 1998). Therefore, all the interviews were transcribed in this study. Miles and Huberman (1994) suggested that code definitions must be precise so that they can if necessary, be easily recognised by other researchers. Therefore, to assure the anonymity and confidentiality of the interviewees a coding system was implemented (Willis, 2005). All the audio tapes and transcripts used in this study were stored in a secure file cabinet in the University of Canterbury and will be destroyed two years later after completion of the research.

3.5.8. Overview of the data collection

Mixed methods and mixed models designs comprise both qualitative and quantitative characteristics in the design, data collection and analysis (Tashakkori & Teddlie, 2003). “Even ‘pure’ statistical analysis is misunderstood by observers if they do not consider also the social settings in which it take place, and the role of ‘qualitative’ factors in reaching a conclusion” (MacKenzie, 1999; Gorard & Taylor, 2004, p. 7). Combined approaches “can be particularly useful when the background theory for an investigation is minimal, and where one of the main purposes of the study is to generate useable theory” (Geurts & Roosendaal, 2001; cited in Gorard & Taylor, 2004, p. 7). A researcher can include numerous mixed options at various phases in the research process such as the definition of purpose, research design, methods, sampling, data collection, analysis and interpretation (Greene & Caracelli, 1997).

As mentioned descriptively in the previous section, data collection in this study was conducted according to the both qualitative and quantitative methods and therefore, suitable measuring tools were selected from both methods. The summary of methods used for data collection according to the research questions of this study are found in table 3.1.

Table 3.1. Summary of data collection

Research question	Mode of data collection	Measurement
1. What do Sri Lankan primary students learn about Olympism and its values from a series of lessons on Olympism education?	Questionnaire Interviews	Olympism questionnaire Semi-structured interviews
2. Can Sri Lankan primary students apply their knowledge of Olympism to resolve conflicts?	Interviews Questionnaire	Semi-structured interviews Ohio Conflict Resolution Test

3.5.9. Selection of participants

The first stage in selecting a sample is to define the population and the second stage is to determine the sampling method (Gratton & Jones, 2004). A researcher often needs to be able to obtain data from a smaller group or subset of the total population in such a way that the data gained is representative of the total population under study (Cohen et al, 2004). Two primary schools out of 98 schools in the Kandy district were selected randomly from the list of schools of the Central Province, Ministry of Education. Four groups of year 5 students (totalling 84 students) from the two primary schools (further called A & B) were selected for comparison in this study. The predominant ethnicity of School A was Singhalese/Buddhist, and School B was Tamil/Hindu and both were mixed (girls and boys) schools. There were only one grade five class in each School and all students were originally placed in the classes according to their registration number by the School Administrators prior to the beginning of the school year. According to the order of the

class register of the each school, every alternative second student was selected for the experimental group. The remaining students formed the control (comparison) group. Follow table 3.2 for descriptive analysis of the research sample.

Table 3. 2. Research sample

	School A		School B		
	Girls	Boys	Girls	Boys	Total
Experimental (Intervention) OE Group	9	12	8	12	41
	21		20		
Control (Comparison) TPE Group	9	12	9	13	43
	21		22		
Total	18	24	17	25	84

Two groups of students consisting of 41 students (with 17 girls and 24 boys), 21 from the School A and 20 students from School B were randomly selected as the experimental (intervention) group, called the OE (Olympism education) group. The remaining two groups consisted of 43 students (with 18 girls and 25 boys), 21 from the School A and 22 students from School B, and were defined as the comparison group, called the TPE (traditional physical education) group.

The 84 students were assessed on two standardised assessments. A detailed outline of these standardised assessments has been presented descriptively in 3.5.2 and 3.5.3 sections in this chapter. All assessments were carried out by the researcher (myself) and the class teacher and

were administered individually to each student in a quiet setting of the student's classroom during school hours to avoid distractions on their studies. In addition, the researcher conducted semi structured interviews from randomly selected 16 students as mentioned previously in the section 3.5.5.

The selected research site for this study was the Kandy district of the Central Province in Sri Lanka because its population comprises diverse ethnic groups. The majority was Sinhalese and the main minority ethnic groups were Jaffna Tamils, Indian Tamils (Estate workers), Muslims and Burghers. The researcher's familiarity with the location and its surroundings, her work as a secondary school teacher and a teacher educator in the same area for over twenty years guaranteed cordial and amicable contact with the people while involving them in the research. The duration for collection of the data was nine months (September 2009 - June 2010).

3.6. Ethical issues

Ethical problems start at the very beginning of a research study (Robson, 2004). Therefore, ethical consideration was highly respected in this research. Educational studies associated with human subjects involve issues of 'moral responsibility' (Zimmerman, 1997), human rights of children and adults and copy right (Grieg & Taylor, 1999; Carter & Osler, 2000). Cohen et al, (2004) emphasise that "promise of confidentiality protects participant's rights of privacy" (p. 62). It is necessary to follow the ethical principles of observing protocols, decentring, confidentiality and anonymity and it is also very important to clarify and justify the purpose of the research as much detail as possible was communicated to the participants before any planned action (Macintyre, 2001).

It is noteworthy to mention that there were some differences in ethical issues between New Zealand and Sri Lanka. Although, it is not a requirement in New Zealand, it was an essential

requirement to obtain permission first from the provincial Ministry of Education for entry to a government School as a researcher or for any other purpose in Sri Lanka. Subsequently, the Ministry of Education issues an official letter to the researcher and the principal of relevant school. Only the researcher will be able to communicate with the relevant school. First, permission from the Central Province Ministry of Education in Sri Lanka was granted for this study. The researcher (myself) had a meeting, in each School A and B with the research sample (year 5 students) along with one of their parents at their own school with the school principal and the PE and class teacher before the research process started. The participants and their parents were asked to read and understand and sign the consent sheet which explained the procedures of the study. Before the forms were signed the experimenter it was explained about the nature of the research, the topic, and the research procedure.

The essence of anonymity is that information provided by participants should in no way reveal their identity (Cohen et al, 2004). In order to make this research ethically fair, high confidentiality assurance of the research participants were prioritised. Beauchamp, Faden, Wallace, and Walters (1982) examine a variety of issues including harm to subject and researcher. Subsequently, they (the sample) were informed that although demographic data (personal information including name, age, sex) would be gathered, this information would not be shown in the final report. Therefore, none of the people will have access to the data unless the researcher and names and institutions are safeguarded by using pseudonyms. Data will not be used for any other purpose than for this research. Therefore the anonymity of individual participants and the school were guaranteed as far as possible.

There were no risks occurred participating in this study. However, to assure the young participant's physical and mental health fitness for participating in this study, the class teachers of

each school (A & B) asked the parents for details of any health related or other concerns they had. Macintyre (2000) points out that researchers must ensure 'children's rights are not infringed', therefore the experimenter also informed them that there would be no risks of participating in this research, however they were aware of that they could withdraw from the study at any time without any penalties. All the consent forms were collected and double checked to avoid missing and have stored in a secure file cabinet in the University of Canterbury and will be destroyed after two years on completion of the research. This study received the approval of the University of Canterbury's (UC) Human Ethics Committee (see Appendix A). Therefore, UC guidelines for research practice and teaching (2009/2010) were followed throughout the research.

In this section, I explored the ethical consideration of this study. The following section describes the data analysis of this study.

3.7. Data analysis

Type of analyses performed on data will determine the impact of deciding the purpose and in turn will influence the way in which the analysis is written up (Cohen et al, 2005). This study utilised a range of qualitative and quantitative methods, and consequently the data analyses were conducted in mixed methods. An examination of the data analysis in this study was explored in three folds which will be provided in the following section. First, different scholarly views around data analysis in mixed methods were highlighted and followed by an exploration made into the data analysis of the questionnaires of this study. The final section discusses the analysis of interview data of this study.

3.7.1. Data analysis in mixed methods

Rather than focusing on a single, specific research question, multiple methods can help to address different but complementary questions within a study (Robson, 2004). Quantitative data is a numerical record that results from a process of measurement and on which basic mathematical operations can be done (Singh, 2007). “Qualitative data measures behaviour which is not computable by arithmetic relations and is represented by pictures, words and images. Qualitative data is also called categorical data as they can be classified into categories such as class, individual, object or the process they fall in” (Singh, 2007, p. 70). Quantitative data analysis in a research is commonly divided into two broad types as exploratory and confirmatory (Robson, 2004). Exploratory and confirmatory data analysed can be viewed as methods for comparing observed data to what would be obtained under an implicit or explicit statistical model (Gelman, 2004). Evidence provides that many scholars (Tukey, 1977, Velleman & Hoaglin, 1981 and Lovie & Lovie, 1991) have used exploratory analysis in quantitative studies.

Onwuegbuzie and Teddlie (2003) describes seven stage conceptualization of the mixed methods data analysis as follows; (a) *data reduction*, which involves reducing the dimensionality of the qualitative and quantitative data (b) *data display*, which involves describing pictorially the quantitative data (c) *data transformation*, which involves wherein quantitative data are converted into narrative data that can be analysed qualitatively or qualitative data are converted into numerical codes that can be represented statistically (d) *data correlation*, which involves the quantitative data being correlated with the qualitized data or quantitative data being correlated with the quantitized data (e) *data consolidation*, which involves wherein both qualitative and quantitative data are combined to create new or consolidated variables or data sets (f) *data comparison* which involves comparing data from qualitative to quantitative data sources (g) *data*

integration which characterizes whereby both qualitative and quantitative data are integrated into either a coherent whole or two separate sets of coherent wholes (P. 22).

In this study, data analysis was conducted according to both the qualitative and quantitative methods and the details of the data analysis will provide in the section 3.7.3. In order to correlate with the quantitative analysis, this study tested research and statistical hypotheses according to the second research question of this study. The next section describes the details of the hypothesis testing in this study.

3.7.2. Hypotheses testing

Hypotheses testing is a common approach in experimental methods and widely used among behavioural and social scientists (Nickerson, 2000). According to Leedy and Ormrod (2001) a hypothesis is a logical supposition, a reasonable guess, and an educated conjecture. They further emphasise that a hypothesis provides “a tentative explanation for a phenomenon under investigation” (p. 96). A hypothesis is “a conjectural statement of the relationship between two or more variables” (Kerlinger, 1986, p. 17). Similarly, Welman, Kruger and Michell (2005) emphasise that a hypothesis is “a tentative assumption or preliminary statement about the relationship between two or more things that needs to be examined” (p. 12). “Hypothesis testing enables one to quantify the degree of uncertainty in sampling variation, which may account for the results that deviate from the hypothesized values in a particular study” (Zou, Fielding, Silverman & Tempany, 2003, p. 609). Hypotheses provide clarifications and specifications focused on the study and, hence are important for a research study (Kumar, 2005). Reaffirming the above argument Leedy and Ormrod (2001) point out that a hypothesis is an important part of a research because it

(hypothesis) helps the researcher to find information needed to resolve not only the research problem but also the sub research problems.

Research hypothesis and statistical hypothesis are the two types of hypotheses (Zou, et al, 2003). An idea about the nature of the clinical question in the population of interest is focus on the research hypothesis. In contrast, the statistical hypothesis focuses on the tests of significance (Zou, et al, 2003). Wright (2003, cited in Cohen et al, 2005, p. 519) emphasises two types of hypothesis: a casual hypothesis and an associative hypothesis. "A casual hypothesis suggests that X will affect outcome Y as in an experimental design and an associative hypothesis describes how variables may relate to each other, not necessarily in a casual manner (e.g. in correlational analysis)".

(Zou, et al, 2003) out line five steps for accomplish a statistical hypothesis test.

1. Formulate the null (H_0) and alternative (H_1) hypothesis
2. Compute the test statistics for the given conditions
3. Calculate the resulting p value
4. Either reject or do not reject H_0 (reject H_0 if the p value is less than or equal to a perspecified significance level (typically .05); do not reject H_0 if the p value is greater than this significant level)
5. Interpret the result according to the clinical hypothesis relevant to H_0 and H_1 (p. 610).

Cohen et al, (2005) emphasise that a researcher must avoid the two types of errors named type one and type two errors while hypothesis testing. "A type one error occurs when one does not support the null hypothesis when it is in fact true and type two error occurs when one supports the null hypothesis when it is in fact not true" (p. 520). To overcome this errors and for statistical significance to be achieved, Cohen et al (2005) suggest it is a requirement to set a higher alpha limit (0.01 or 0.001) for type one errors and to set lower alpha limit (0.1-0.2) for type two errors.

As this study was based on an experimental method, it was planned to test hypotheses according to the research questions. The main research hypothesis generated in this study was:

H₁. Experimental group students would be able to enhance their CR competencies after the intervention

H₀. Experimental group students would not be able to enhance their CR competencies after the intervention

In addition to the main research hypothesis, statistical hypotheses were also generated in this study. There were sixteen supplementary statistical hypotheses for this study and they are as follows in the table 3.3:

Table 3.3. Hypotheses and null hypotheses generated in this study

Hypothesis	Null hypothesis
1. CR competencies prior to the intervention	
(a) There would be a difference between groups within School A and B in their CR competencies before the intervention	(a) There would be no difference between groups within School A and B in their CR competencies before the intervention
(b) There would be a gender difference within School A and B in their CR competencies before the intervention.	(b) There would be no gender difference within School A and B in their CR competencies before the intervention.
(c) There would be a difference between School A and B groups in their competencies of CR before the intervention.	(c) There would be no difference between School A and B groups in their competencies of CR before the intervention.
(d) There would be a gender difference between School A and B in their competencies of CR before the intervention.	(d) There would be no gender difference between School A and B in their competencies of CR before the intervention.
2. CR competencies after the intervention	
(a) There would be a difference between groups within School A and B in their CR competencies after the intervention.	(a) There would be no difference between groups within School A and B in their CR competencies after the intervention.
(b) There would be a gender difference within School A and B in their CR competencies after the intervention.	(b) There would be no gender difference within School A and B in their CR competencies after the intervention.

(c)There would be a difference between School A and B groups in their competencies of CR after the intervention.	(c)There would be no difference between School A and B groups in their competencies of CR after the intervention.
(d)There would be a gender difference between School A and B in their competencies of CR after the intervention	(d)There would be no gender difference between School A and B in their competencies of CR after the intervention
3. Olympism competencies prior to the intervention	
(a)There would be a difference between groups within School A and B in their competencies of Olympism before the intervention.	(a)There would be no difference between groups within School A and B in their competencies of Olympism before the intervention.
(b)There would be a difference between gender within School A and B in their competencies of Olympism before the intervention.	(b)There would be no difference between gender within School A and B in their competencies of Olympism before the intervention.
(c)There would be a difference between School A and B groups in their competencies of Olympism before the intervention.	(c)There would be no difference between School A and B groups in their competencies of Olympism before the intervention.
(d) There would be a gender difference between School A and B in their competencies of Olympism before the intervention.	(d) There would be no gender difference between School A and B in their competencies of Olympism before the intervention.
4. Olympism competencies after the intervention	
(a)There would be a difference between groups within School A and B in their competencies of Olympism after the intervention.	(a)There would be no difference between groups within School A and B in their competencies of Olympism after the intervention.
(b)There would be a difference between gender within School A and B in their competencies of Olympism after the intervention	(b)There would be no difference between gender within School A and B in their competencies of Olympism after the intervention
(c)There would be a difference between School A and B groups in their competencies of Olympism after the intervention.	(c)There would be no difference between School A and B groups in their competencies of Olympism after the intervention.
(d)There would be a gender difference between School A and B in their competencies of Olympism after the intervention.	(d)There would be no gender difference between School A and B in their competencies of Olympism after the intervention.

In this section I explored the hypothesis testing in this study. The next section will discuss the data analysis of this study.

3.7.3 Data analysis of this study

As previously mentioned in the section 3.7.1, the data analysis was conducted according to the both for qualitative and quantitative methods in this study. Please see the following table 3.4 for methods of data analysis according to the research questions of this study:

Table 3. 4. Methods of data analysis

Research question	Measurements	Data analysis
1. What do Sri Lankan primary students learn about Olympism and its values from a series of lessons on Olympism education?	Olympism questionnaire Semi structured interviews	Analysis of Variance (ANOVA) and Analysis of Covariance (ANCOVA) Thematic analysis
2. Can Sri Lankan primary students apply their knowledge of Olympism to resolve conflicts?	Semi structured interviews Ohio Conflict Resolution Test	Thematic analysis Analysis of Variance (ANOVA) and Analysis of Covariance (ANCOVA)

3.7.4. Analysis of questionnaires

In this study, the mean scores were calculated for each student's knowledge of Olympism education and conflict resolution tested in pre and post-tests from the OE and TPE groups. These mean scores were compared for any significant differences by using Analysis of Variance (ANOVA) and Analysis of Covariance (ANCOVA) through the Statistical Package for Social Sciences (SPSS, 17.0 version). The method of Analysis of Variance (ANOVA) is used to test hypotheses that

examine the difference between two or more means. ANOVA does this by “examining the ratio of variability between two conditions and variability within each condition, that is, it breaks down the total variance of a variable into the additive component which then may be associated with the various components” (Singh, 2007, p. 165). The rationale for selecting ANOVA and ANCOVA as techniques for qualitative analysis of this study is made by the determination of the research questions focus on relationship among variables, significance of group differences which are to be answered by the statistical analysis. The appropriateness of ANOVA and ANCOVA as techniques of data analysis can describe in two ways. First, ANOVA is interested in whether the mean dependent variable scores obtained in the experimental conditions differ significantly. “To assess the average effect of different experimental conditions on groups of subjects in terms of a particular dependent variable, ANOVA was the ideal technique” (Rutherford, 2001, p. 4). Subsequently, ANCOVA illustrates “the compatibility of regression and also used to adjust for differences among groups when groups are naturally occurring” (Tabachnie & Fidell, 2001, p. 20). The ANCOVA is often used to control for initial differences between groups based on pre and post-tests as its potentiality to find the significant differences between two different scores (Portney & Watkins, 2009).

In this study, Independent samples t-tests were used to explore whether students’ CR competencies significantly differed by gender and group within the same School Before the intervention. Means and standard deviations for the CR independent variables and also for our adherence measure are presented. Significance level, Alpha was set at .05 (two tailed). Levene’s test was used to check the assumption of equality of variances prior to carrying out the t-tests. Identical analyses were carried out to explore Olympic education (OE) competencies. Univariate Analysis of Variance (ANOVA) was used to evaluate the students’ CR competencies and analyses

focused on whether students' CR competencies significantly differed by both gender and group between the two schools before the intervention in this study. Levene's test was used to check the assumption of equality of variances. The Alpha level was set at .05. Identical analyses were carried out to explore OE competencies.

ANCOVA was used to find out whether student's CR competencies after the intervention have significantly differed by both gender and group within the same school in this study. The equivalent pre-test score was incorporated as a covariate. Adjusted means and standard deviations for the CR independent variables and also for our adherence measure are presented. Significance level, Alpha was set at .05 (two tailed). Analyses were repeated using the OE competencies. In a similar manner, ANCOVA was also used to investigate how CR and OE competencies differed by gender and group between schools.

3.7.5. Analysis of Interview data

The interview data was analysed by using thematic analysis in this study. Qualitative approaches are incredibly diverse, complex and nuanced and thematic analysis should be seen as "a foundational method for qualitative analysis" (Holloway & Todres, 2003, p. 347). Thematic analysis is a kind of implicit quantification that influences both the identification of themes and the elevation of some themes over others (Bryman & Burgess, 1994). Thematic analysis is a method for identifying, analyzing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail (Boyatzis, 1998, cited in Braun & Clarke, 2006).

Thematic analysis is "more demanding on the personal resources and intellectual art and craft of the individual researcher" (Kellehear, 1993, p. 39). Thematic analysis allows the researcher to

approach the text with an open mind, uncover the key messages, look at how words were used and identify important themes (Mutch, 2005). She further explains eight steps of thematic analysis process; browse, highlight, code, group and label, develop themes or categories, check for consistency and resonance, select examples and report findings. Two primary ways of patterns/themes within data in 'thematic analyses', are the 'inductive' (bottom up) and 'deductive' (top down/theoretical) ways (Boyatzis, 1998, cited in Braun & Clarke, 2006; Frith & Gleeson, 2004, cited in Braun & Clarke, 2006). In an inductive approach the themes identified are strongly linked to the data themselves (Patton, 1990). A specific research question can evolve through the coding process which maps onto the inductive approach and data can code for a quite specific research question within deductive (theoretical) approach, (Braun & Clarke, 2006). They emphasis further, that inductive analysis is a process of coding the data 'without' trying to fit it into a preexisting coding frame or the researcher's analytical preconceptions. In contrast deductive thematic analysis tends to provide less a rich description of the data overall and more a detailed analysis of some aspects of the data, (Braun & Clarke, 2006).

All interviews were recorded on a digital voice recorder (Panasonic; RR-US050) and the audio records were subsequently transcribed in this study. Transcripts were categorised according to the research questions and coded under themes. Gratton & Jones (2004) point out that coding is the first stage to providing some form of logical structure to the data. Mills & Huberman (1994) emphasises that "codes are or labels for assigning units of meaning to the descriptive of inferential information compiled during a study". This study categorised the themes of qualitative analysis according to two main topics based on students' interpretations on OE and CR competencies including first order themes and second order themes. Subsequently, these two

main themes were analysed under the light of gender differences. Finally, students' competency differences within the same School And between two schools were analysed descriptively.

Data collected from one source could compare with data from other sources by a process known as 'triangulation' (Denscombe, 1998_b). Triangulation "between the evidence produced by different research methods is thought to be a simple and common form of combining methods" (Gorard & Taylor, 2004, p. 43). Triangulation is a method of finding out where something is by getting a 'fix' on it from two or more places and triangulation can help to counter all of the threats to validity (Robson, 2004). Foster (1997) highlighted 'conceptual' triangulation by means of parallel fixed and flexible design strategies. Similarly Denzin (1988) describes that the 'fix' might be done in social research by using multiple and different sources. Therefore, quantitative data collected from the pre and post-tests in this study were then triangulated with the analysis of responses of students' competencies of Olympism and conflict resolution accumulated from the semi- structured interviews.

3.8. Reliability and validity

Reliability is a measure of consistency over time and over similar samples (Cohen et al, 2000). Reliability means someone else could replicate the study with similar results (Mutch, 2005). Denzin & Lincoln, (2008) and Fraenkel & Wallen, (2009) note that views vary about reliability and validity in mixed method research. In quantitative design, a researcher needs to convince the reader that the study is valid and reliable and in qualitative research need to convince the reader that the study is trustworthy and credible (Mutch, 2005). Silverman (2006) points out that by comparing the analysis of data from several researchers the reliability and credibility of data could be improved. Similarly, Miles & Huberman (1994) suggest that the number of agreements maximises the reliability.

To assure the reliability and validity of this research, four independent researchers checked all assessment data. These independent researchers are currently university lecturers and their minimum educational qualification was a Master degree in Education. Independent researchers assessed the assessment data in three separate levels: administration, transcription and scoring. The reliability index shown below was used to calculate the percentage of agreement and disagreement about the assessment data. These percentages were then used to calculate the mean inter-reliability index.

$$\text{Percentage Reliability Index} = \frac{\text{Number of Agreements}}{\text{Number of agreements + disagreements}} \times 100$$

(Miles & Huberman, 1994, p. 221; Jackson, 2006, p. 6)

The percentages of inter-rater reliability across the reliability of the assessment of data are as follows:

1. Administration = 100%
2. Transcription = 75%
3. Scoring = 100%

The mean inter-rater reliability across the three levels of data assessment was 92% which demonstrates a satisfactory level of agreement between the rates on the assessment of data. Prior to the data entry to the Software Package for Social Sciences (SPSS, 17 version), the author rechecked all data and any errors were corrected. Any inter-rater discrepancies regarding the transcription were resolved by consensus after repeated listening to the audio files.

In this study, all standardised tests were administered and scored according to the test founder's manual. Before completing the questionnaires the experimenter and the class teacher gave clear verbal instructions and written information to the students regarding filling the questionnaire.

When the participants handed in their answers of the questionnaires, the experimenter and the class teacher took time to look over the answers of the questionnaires to be sure that the participants used appropriate scales to respond in an attempt to avoid missing data. The researcher (myself) administered, transcribed and scored all assessments. A code number was assigned to the participant's questionnaires to protect their confidentiality.

In quantitative data, validity might be improved through careful sampling, appropriate instrumentation and appropriate statistical treatments of the data (Cohen et al, 2005). Qualitative data validity might be addressed through the honesty, depth, richness and scope of the data achieved, the participants approached, the extent of triangulation and the disinterestedness or objectivity of the researcher (Cohen et al, 2005). Validity in a research means that the study actually measures what it sets out to measure. A researcher must take special care that the study clearly defines the terms, variables, attributes and unit of analysis (Mutch, 2005, p. 114). Content validity of a research increases the truthfulness of a measuring instrument (Jackson, 2006).

Three independent researchers (University lecturers) those who are experts in the subject knowledge of Olympism and CR examined all assessment data to determine the validity of this study. These lecturers checked the validity of assessment data in seven separate levels: 1. measuring instruments, 2. sample selection, 3. appropriateness of the statistical analysis methods, 4. procedure of data collection, 5. transcription, 6. coding and 7. scoring. All of the independent researchers were satisfied and agreed with the level of appropriateness of the content of the above mentioned seven separate levels of the study.

3.9. Trustworthiness and authenticity

Lincoln & Guba (1985) and Lincoln & Denzin (1994) proposed trustworthiness and authenticity as primary criteria for assessing a qualitative study. Trustworthiness is made up of four criteria equalling to quantitative research; “credibility, which parallels internal validity, transferability which parallels external validity, dependability, which parallels reliability and confirmability which parallels objectivity” (Lincoln & Guba, 1985; Lincoln & Denzin, 1994, cited in Bryman, 2004, p. 273). When considering the trustworthiness of a research, the researcher must question; is there sufficient detail on the way the evidence is produced for the credibility of the research to be addressed? (Shipman, 1988). ‘Fidelity’ requires the researcher to be honest as possible to the self reporting of the researched (Blumenfield-Jones, 1995, cited in Cohen et al, 2000). A researcher must have clearly documented the research decisions, research design, data gathering and data analysis techniques and demonstrated an ethical approach (Mutch, 2005). In addition to the clarification of trustworthiness, Lincoln & Guba (1985) suggest five categories of authenticity; *Fairness*, which inquire whether the research has fairly represented different viewpoints among members of the social setting, *Ontological authenticity*, which inquire whether the research has helped members to arrive at a better understanding of their social milieu?, *educative authenticity*, which inquire does the research help members to appreciate better the perspectives of other members of their social setting?, *catalytic authenticity* , which inquire whether the research has acted as an impetus to members to engage in action to change their circumstances and finally *tactical authenticity* which inquire whether the research has empowered members to take the steps necessary for engaging in action.

For transcription and authentic purposes all interviews were recorded and subsequently transcribed and coded to assure the trustworthiness and authenticity of this study. All coding was

double checked by the researcher and an independent researcher coded a randomly selected 20% of the test answers and checked the authenticity of data coding of this study. However, when several uncertain coding categories had emerged, properties of each coding category based on my existing understanding were identified, discussed and rearranged with the independent researcher. Records and the copies of the coded data were kept in a secure file cabinet in the University of Canterbury.

3.10. Overview

In order to develop the particular relationship between each method to its corresponding paradigm as mentioned at the beginning of this chapter, the following methods applied in the data collection of this study. The survey from the Ohio Conflict Resolution Basic Knowledge Test for Grades 3-5 embodies a post-positivistic paradigm. The interviews were guided by a descriptive phenomenological (interpretive) paradigm (Van Manen, 1990; Giorgi, 1997). Figure 3.2 below map out the continuum of paradigms of the data collection of this study.

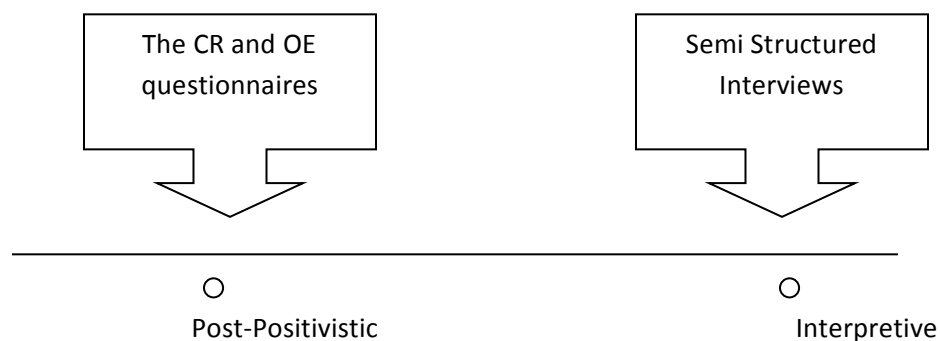


Figure 3.2. The continuum of paradigms of data collection

As emphasised in the earlier part (section 3.2) of this chapter with reference to the corresponding paradigms of this study, the following methods have applied for the data analysis. The survey results analysed using Analysis of Variance (ANOVA) and Analysis of Covariance (ANCOVA)

embodies a post-positivistic paradigm. The thematic analyses were guided by a descriptive phenomenological (interpretive) paradigm (Van Manen, 1990; Giorgi, 1997).

The figure 3.3 below map out the continuum of paradigms of the data analysis of this study

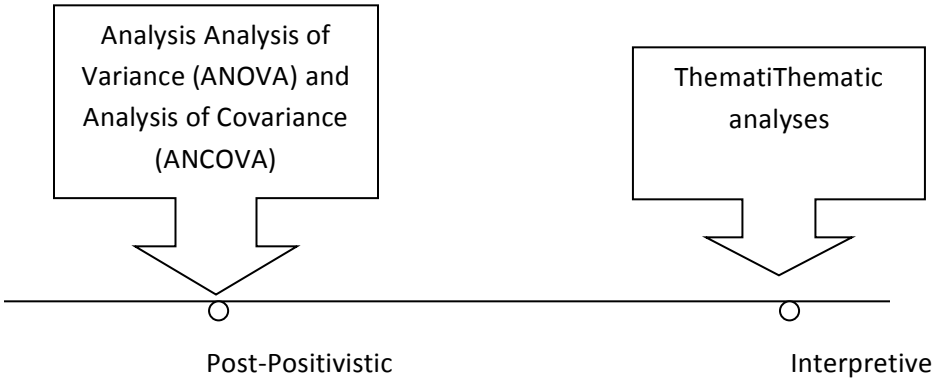


Figure 3.3. The continuum of paradigms of data analysis

The previous sections descriptively highlighted the mixed method approach which was implemented in the entire methodological process of this study. The following figure 3.4 demonstrates the summary of the process of this study.

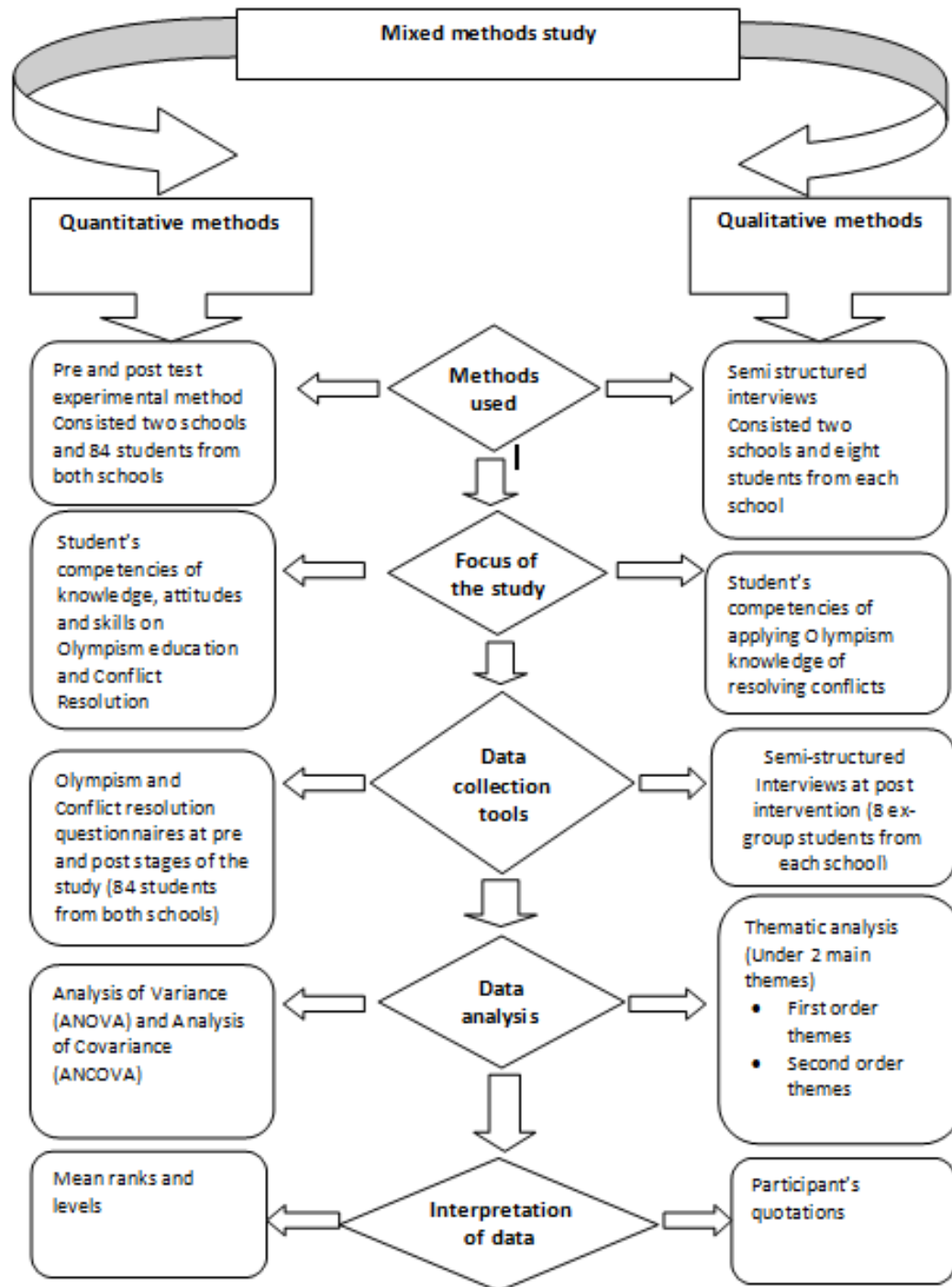


Figure 3.4. The summary of the process of the study

3.11. Summary

This chapter has discussed the methodological perspective and the conceptual framework for the study. One of the main parts of this chapter discusses the theoretical framework of pragmatism which underlined the study. Details of the research questions, the procedure, research participants and their appropriateness for the study, the research site and the duration of the research were discussed in-depth. The research methods used (the qualitative and quantitative methods) were highlighted. Experimental measures and their appropriateness for the research were also outlined. The nature of the integrated intervention curriculum and its development process were explored in this chapter. Ethical issues that applied to this study were also discussed. The appropriateness of the methods used for data analysis, such as analysis of variances and thematic analysis were discussed and analysed. The relevance of the hypothesis testing for this study was explored. The final section of this chapter has drawn attention to the overview of the research process of this study.

The next two chapters will report the results of this study. It will report the quantitative results in chapter four followed by the qualitative results.

CHAPTER FOUR

Results of quantitative analysis

4.0. Introduction

The results of the quantitative analysis are reported in this chapter. This is followed by an analysis of the qualitative results in the next chapter. The chapter is divided into two sub-sections that correspond to the description of hypotheses and relevant analyses detailed in the previous methods chapter. These are as follows:

a) CR questionnaire results analysis:

Analysis of domains (common understandings) of conflict resolution; (attitudes and knowledge of CR) and analysis of dimensions of conflict resolution (assertiveness and cooperativeness of CR)

b) Olympism questionnaire results analysis:

Analysis of negative and positive social aspects on Olympism ideals, Olympism knowledge, negative social impact of Olympism, intercultural dialogue of Olympism, personal attributes, individual achievement of Olympism, and social contribution of Olympism

These separate analyses are intended to investigate the effectiveness of the intervention in students' competencies that are particularly relevant to Olympism and conflict resolution. Consequently group and gender served as the predictor variables in this study. The rationale for the results focus on the aspect of gender was that the sample of the students in this study was taken from two mixed schools. Therefore, in order to determine whether gender impacted the CR and Olympism competencies a gender comparison has been completed for both questionnaires.

As this study was undertaken using experimental research methods, the control and experimental group's competencies were also analysed separately. The data was acquired from two schools (A & B) test results comparisons were made within and between two schools.

Firstly, the data for CR and OE group competencies are presented in tables for *within school* comparison. The gender comparison for CR and OE competency data are presented in separate tables. Secondly, the *between school* group comparison data for CR and OE competencies are described in separate tables followed by the gender comparison for CR and OE competency data. I have demonstrated the pre-test result first and followed by the post-test results.

4.1. CR questionnaire (CRQ) results analysis

Independent sample t-tests were carried out to evaluate the group and gender differences within the same school on the students' CR and Olympism competencies. Effect sizes for all statistically significant differences were calculated by utilising the effect size index Cohen's *d* with the conventional values of small *d* = 0.2, medium *d* = 0.5 and large *d* = 0.8. An Alpha level of .05 (*p* value) was used for all statistical analysis (Portney & Watkins, 2000). Univariate Analysis of Variance analyses were conducted to evaluate the differences between gender and groups' competencies. All data analyses were conducted using the computer programme SPSS 17.0 version.

4.2. Pre-test of conflict resolution (group comparison)

In this section, I analysed the results of the CR questionnaire in two steps. First, pre-test scores were derived from the differences between CR competencies of the control and experimental groups within School A and School B which were compared separately from the standardised CR competency test. Second, a comparison was done between School A and B.

For data analyses, derived scores based on the mean of the component raw scores were utilised for the performance on the assessments. As previously mentioned in the Chapter Three, competencies of the CR assessment were separated into three components of the CR questionnaire: CR attitudes, CR knowledge and assertiveness and cooperativeness of CR, and these served as the dependant variables. Group served as the predictor variable. To determine if there was a difference in the groups before the intervention, it was hypothesised that there would be a significant difference in pre-test CR competencies within and between students of experimental and control groups of School A and B.

Results obtained from the analysis of scores of the CR questionnaire (pre-test) are summarised in table 4.1 below. This includes mean scores, standard deviations and *p* values from independent sample t-tests within each group in each of the three areas of CR questionnaire.

In the following section I will demonstrate the pre-test results of CR questionnaire.

Table 4.1. Summary of pre-test (group) results of the CRQ

Pre-test	Group	Mean						Standard deviation	
		N	School A	Sig.	N	School B	Sig.	School A	School B
Positive attitude	Control group	21	2.46	0.24	22	2.53	0.64	0.36	0.58
	Experimental group	21	2.62		20	2.61		0.51	0.55
Negative attitude	Control group	21	2.90	0.44	22	2.68	0.96	0.94	1.04
	Experimental group	21	2.67		20	2.70		1.02	1.09
Positive knowledge	Control group	21	2.41	0.94	22	2.45	0.98	0.37	0.39
	Experimental group	21	2.21		20	2.46		0.41	0.51
Negative knowledge	Control group	21	2.64	0.82	22	2.77	0.62	0.57	0.59
	Experimental group	21	2.70		20	2.87		0.73	0.72
Assertiveness	Control group	21	2.73	0.77	22	2.74	0.62	0.44	0.48
	Experimental group	21	2.68		20	2.82		0.61	0.48
Cooperativeness	Control group	21	2.43	0.64	22	2.49	0.67	0.28	0.31
	Experimental group	21	2.40		20	2.53		0.25	0.30

4.2.1. Group comparison of conflict resolution competencies (pre-test)

The CR assessment consisted of six questions where both negative and positive attitudes were addressed. There were eight questions in the CR questionnaire where both negative and positive CR knowledge were addressed. There were also three questions addressing assertiveness and eleven questions that addressed cooperativeness in the CR questionnaire. Independent sample t-tests were carried out to compare the means of CR attitudes. The derived mean scores were utilised to compare group performances. It also should be noted that Levene's test for equality of variances was utilised for assumption checking.

Group differences obtained from the analysis of scores of the CR questionnaire (pre-test) from two schools are summarised in table 4.2 below. This includes *t* values, degrees of frequencies (*df*) and *p* values from independent sample t-tests within each group in each of the three categories of CR questionnaire.

Table 4.2. Summary of pre-test (group) comparison of CR competencies within schools

Pre-test	School	Experimental group		Control group		t	df	p-value
		M	SD	M	SD			
Positive attitudes	A	2.62	0.51	2.46	0.36	1.191	40	0.241
	B	2.61	0.55	2.53	0.58	0.475	40	0.638
Negative attitudes	A	2.67	1.02	2.9	0.94	-0.787	40	0.436
	B	2.7	1.09	2.68	1.04	0.056	40	0.956
Positive knowledge	A	2.21	0.41	2.41	0.37	-1.714	40	0.094
	B	2.46	0.51	2.45	0.39	0.027	40	0.978
Negative knowledge	A	2.7	0.73	2.64	0.57	0.235	40	0.816
	B	2.87	0.72	2.77	0.59	0.503	40	0.617
Assertiveness	A	2.68	0.61	2.73	0.44	0.29	40	0.774
	B	2.82	0.48	2.74	0.48	0.501	40	0.619
Cooperativeness	A	2.4	0.25	2.43	0.28	0.473	40	0.639
	B	2.53	0.3	2.49	0.31	0.424	40	0.674

For significant difference, all p values indicated there were no significant differences in pre-test scores between the experimental and control groups within School A and B separately on attitudes, knowledge, assertiveness and cooperativeness in CR. Therefore, the null hypothesis of “there would be no significant difference between groups in pre-test CR competencies within School A and B” was accepted.

4.3. Gender comparison (pre-test)

The researcher calculated t-tests to evaluate whether the gender of the Sri Lankan primary students had a significant effect on the CR competencies before the intervention. As previously mentioned in the chapter three, there were 35 girls (18 from School A and 17 from School B) and 49 boys (24 from School A and 25 from School B) in the sample of this study. Differences of the pre-test CR competencies of the girls and the boys within School A and School B were compared separately on the standardised CR competency test. Gender served as the predictor variable and three components of the CR questionnaire; CR attitudes and CR knowledge and assertiveness and cooperativeness served as the dependant variables.

In order to determine whether the gender had affected the CR competencies, it was hypothesised that there would be a gender difference based on CR competencies within School A and B as well as between the two schools. For data analyses, derived mean scores were utilised for the performance on the assessments.

Results obtained from the analysis of scores on the CR questionnaire (pre-test) are summarised in table 4.3 below. This includes mean scores, standard deviations and p values from t-tests within each gender in each of the three areas of CR questionnaire.

Table 4.3. Summary of pre-test results (gender) of the CRQ

Pre-test	Gender	Mean						Standard deviation	
		N	School A	Sig.	N	School B	Sig.	School A	School B
Negative attitude	Boys	24	2.71	0.56	25	2.56	0.33	0.95	1.00
	Girls	18	2.89		17	2.88		1.02	1.11
Positive attitude	Boys	24	2.68	0.02	25	2.67	0.14	0.42	0.59
	Girls	18	2.36		17	2.41		0.41	0.49
Positive knowledge	Boys	24	2.28	0.65	25	2.51	0.38	0.41	0.39
	Girls	18	2.34		17	2.38		0.40	0.51
Negative knowledge	Boys	24	2.58	0.34	25	2.90	0.35	0.73	0.60
	Girls	18	2.78		17	2.71		0.52	0.73
Assertiveness	Boys	24	2.62	0.25	25	2.79	0.89	0.55	0.43
	Girls	18	2.81		17	2.76		0.49	0.55
Cooperativeness	Boys	24	2.47	0.17	25	2.58	0.05	0.27	0.30
	Girls	18	2.35		17	2.40		0.25	0.28

4.3.1. Gender comparison of CR competencies (pre-test)

Differences of the pre-test CR competencies of the girls and the boys within and between School A and School B were compared separately on the standardised CR competency test. For analysis purposes, mean scores were utilised for the performance on the assessments. Results obtained

from the analysis of scores on the CR questionnaire (pre-test) are summarised in table 4.4 below. This includes *t* values, degrees of frequencies (*df*) and *p* values from t-tests within each gender in each of the three areas of CR questionnaire.

Table 4.4. Summary of pre-test gender comparison of CR competencies

	School	Boys		Girls		t	df	p-value
		M	SD	M	SD			
Positive attitudes	A	2.68	0.42	2.36	0.41	2.451	40	.019
	B	2.67	0.59	2.41	0.49	-1.505	40	.140
Negative attitudes	A	2.71	0.95	2.89	1.02	.588	40	.560
	B	2.56	1.00	2.88	1.11	.979	40	.334
Positive knowledge	A	2.28	0.41	2.341	0.40	.461	40	.648
	B	2.51	0.39	2.38	0.51	.890	40	.379
Negative knowledge	A	2.58	0.73	2.64	2.78	.958	40	.334
	B	2.90	0.60	2.71	0.73	.946	40	.350
Assertiveness	A	2.62	0.55	2.81	0.49	-1.160	40	.253
	B	2.79	0.43	2.76	0.55	.145	40	.885
Cooperativeness	A	2.47	0.27	2.35	0.25	-1.395	40	.171
	B	2.58	0.30	2.40	0.28	-2.049	40	.047

There was a significant difference ($p < 0.05$) between girls and boys of school A for positive attitudes and school B girls and boys for cooperativeness. However, the rest of the CR question categories were greater than $p > 0.05$ which indicates no significant difference in pre-test scores

between girls and boys within School A and B. Therefore, the null hypothesis of “there would be no significant difference between gender in pre-test CR competencies within School A and B” was partially accepted.

4.4. Post-test results

In order to determine whether the students’ conflict resolution competencies vary within different schooling contexts following the intervention, it was hypothesised that there would be a significant difference in CR competencies between control and experimental groups within and between School A and B after the intervention. I conducted the Mann-Whitney U test to confirm the assumptions. Thomas and Nelson (1996) emphasise that the Mann-Whitney U test is analogous to the parametric independent t-test and one of the more powerful of the nonparametric tests. This test was selected for analysing the post-test data as the distribution of the post-test data did not follow a normal distribution, one of the basic assumptions necessary for using the t-test. Therefore, the analysis was conducted using the Mann-Whitney U test and the results demonstrate students’ post-test CR competencies below.

Table 4.5 illustrates the summary of post-test results on the CRQ for the control and experimental groups of School A and B below.

Table 4.5. Summary of post-test results (groups) of the CRQ

Post-test	Group	Mean rank						Sum of ranks	
		N	School A	Sig.	N	School B	Sig.	School A	School B
Positive attitude	Experimental group	21	32.00	0.00	20	32.45	0.00	672.00	649.00
	Control group	21	11.00		22	11.55		231.00	254.00
Negative attitude	Experimental group	21	12.00	0.00	20	12.50	0.00	252.00	250.00
	Control group	21	31.00		22	29.68		651.00	653.00
Positive knowledge	Experimental group	21	30.12	0.00	20	31.83	0.00	632.50	636.50
	Control group	21	12.88		22	12.11		270.50	266.50
Negative knowledge	Experimental group	21	12.07	0.00	20	11.05	0.00	253.50	221.00
	Control group	21	30.93		22	31.00		649.50	682.00
Assertiveness	Experimental group	21	11.00	0.00	20	10.50	0.00	231.00	210.00
	Control group	21	32.00		22	31.50		672.00	693.00
Cooperativeness	Experimental group	21	32.00	0.00	20	32.50	0.00	672.00	650.00
	Control group	21	11.00		22	11.50		231.00	253.00

4.4.1. Group comparison of CR competencies (post-test)

I conducted the Mann-Whitney U test to explore the group competencies on CR positive and negative attitudes, knowledge, assertiveness and cooperativeness after the intervention. Results obtained from the analysis of scores on the CR questionnaire (post-test) are summarised in table 4.6 below. This includes mean ranks, sum of ranks, u values, z values, and p values from Mann-Whitney U within each group in each of the three categories of CR questionnaire; positive and negative attitudes, knowledge and assertiveness and cooperativeness.

Table 4.6. Summary of post-test group comparison of CR competencies

Post-test	School	Experimental group		Control group		u	z	p-value
		Mean rank	Sum of ranks	Mean rank	Sum of ranks			
Positive attitudes	A	32.00	672.00	11.00	231.00	.000	5.655	.000
	B	32.45	649.00	11.55	254.00	1.000	5.588	.000
Negative attitudes	A	12.00	252.00	31.00	651.00	21.00	5.533	.000
	B	12.50	250.00	29.68	653.00	40.00	5.058	.000
Positive knowledge	A	30.12	632.50	12.88	270.50	39.500	4.613	.000
	B	31.83	636.50	12.11	266.50	13.500	5.316	.000
Negative knowledge	A	12.07	253.50	30.93	649.50	22.500	5.394	.000
	B	11.05	221.00	31.00	682.00	11.000	5.607	.000
Assertiveness	A	11.00	231.00	32.00	672.00	.000	5.883	.000
	B	10.50	210.00	31.50	693.00	.000	5.834	.000
Cooperativeness	A	32.00	672.00	11.00	231.00	.000	5.587	.000
	B	32.50	650.00	11.50	253.00	.000	5.576	.000

This analysis indicate that there were significant differences in post-test scores between the experimental and control groups within School A and B for each of the variables of attitudes, knowledge and, assertiveness and cooperativeness in CR. Therefore, the null hypothesis of “there would be no significant difference in post-test CR competencies between groups within School A and B” was rejected.

4.5. Gender comparison of post-test CRQ

The Mann-Whitney U test was used to evaluate whether the gender of the Sri Lankan primary students had a significant effect on the CR competencies after the intervention. Differences of the post-test CR competencies of the girls and the boys within School A and School B were compared separately on the standardised CR competency test. Gender served as the predictor variable and three components of the CR questionnaire; CR attitudes, CR knowledge, and assertiveness and cooperativeness of CR served as the dependant variables. The derived mean scores were utilised for the performance on the assessments.

In order to determine whether the gender had impacted the CR competencies, it was hypothesised that there would be a gender difference based on CR competency results within School A and B as well as between the two schools after the intervention. The derived mean ranks and sum of ranks were utilised for the performance on the assessments.

Table 4.7 below displays gender differences on CRQ results after the intervention.

Table 4.7. Post-test results (gender) of CRQ

Post-test	Gender	Mean rank						Sum of ranks	
		N	School A	Sig.	N	School B	Sig.	School A	School B
Positive attitude	Girls	18	21.39	0.96	17	22.91	0.53	385.00	389.50
	Boys	24	21.58		25	20.54		518.00	513.50
Negative attitude	Girls	18	20.64	0.66	17	23.09	0.44	371.50	392.50
	Boys	24	22.15		25	20.42		531.50	510.50
Positive knowledge	Girls	18	22.69	0.66	17	21.24	0.91	408.50	361.00
	Boys	24	20.60		25	21.68		494.50	542.00
Negative knowledge	Girls	18	22.00	0.80	17	21.18	0.88	396.00	360.00
	Boys	24	21.13		25	21.72		507.00	543.00
Assertiveness	Girls	18	21.25	0.90	17	22.03	0.81	382.50	374.50
	Boys	24	21.69		25	21.14		520.50	528.50
Cooperativeness	Girls	18	22.14	0.77	17	22.44	0.68	398.50	381.50
	Boys	24	21.02		25	20.86		504.50	521.50

4.5.1. Gender comparison of CR competencies (post-test)

To consider the intervention effects on competencies of CR negative and positive attitudes, and knowledge, assertiveness and cooperativeness among the girls and boys of School A and B, Mann-Whitney U test were carried out to compare the mean scores. Results obtained from the analysis of scores on the CR questionnaire (post-test) are summarised in table 4.8 below. This includes mean ranks, sum of ranks, *u* values, *z* values, and *p* values from Mann-Whitney U within each gender in each of the three areas of CR questionnaire.

Table 4.8. Summary of post-test gender comparison of CR competencies

	School	Boys		Girls		u	z	p-value
		Mean rank	Sum of ranks	Mean rank	Sum of ranks			
Positive attitudes	A	21.58	518.00	21.39	385.00	214.00	.052	.959
	B	20.54	513.50	22.91	389.50	188.50	-.623	.533
Negative attitudes	A	22.15	531.50	20.64	371.50	200.50	-.434	.664
	B	20.42	510.50	23.09	392.50	185.50	-.772	.440
Positive knowledge	A	20.60	494.50	22.69	408.50	194.50	-.554	.664
	B	21.68	542.00	21.24	361.00	208.00	-.118	.906
Negative knowledge	A	21.13	507.00	22.00	396.00	207.00	-.248	.804
	B	21.72	543.00	21.18	360.00	207.00	.150	.881
Assertiveness	A	21.69	520.50	21.25	382.50	211.50	-.121	.903
	B	21.14	528.50	22.03	374.50	203.50	-.243	.808
Cooperativeness	A	21.02	504.50	22.14	398.50	204.50	-.294	.768
	B	20.86	521.50	22.44	381.50	196.50	-.413	.680

This analysis indicated that there was no significant differences in post-test scores between girls and boys within School A and B separately on attitudes, knowledge and, assertiveness and cooperativeness of CR. Therefore, the null hypothesis of “there would be no significant difference between gender in post-test CR competencies within School A and B” was accepted.

In summary, the results of CR questionnaire indicated that there were no significant differences between experimental and control groups of school A and B on CR competencies except the positive knowledge of school A. There were also differences in pre-test scores between girls and boys, firstly for positive attitudes of school A and secondly, for cooperativeness in school B.

The next section reports the results of Olympism Education questionnaire.

4.6. Olympism questionnaire (OQ) results analysis

In this section, I analysed the results of the Olympism questionnaire. As previously outlined in the methodology chapter, the Olympism questionnaire consisted of eight sections that included: positive and negative social aspects on Olympic ideals, Olympism knowledge, negative social impact of Olympism, intercultural dialogue of Olympism, personal attributes of Olympism, individual achievement of Olympism, and social contribution of Olympism. In the following sections the predictor variables of group and gender will be highlighted first in the pre-test results, followed by the post-test results.

4.6.1. Group comparison of Olympism questionnaire (pre-test)

To determine if there was a difference in the groups before the intervention, it was hypothesised that there would be a significant difference in OE competencies of experimental and control groups within and between School A and B. Independent samples t-tests were carried out to compare the means of positive and negative social aspects on Olympic ideals. It also should be noted that Levene's test for equality of variances was utilised for assumption checking.

Table 4.9 below demonstrates the group competencies of OQ prior to the intervention.

Table 4.9. Group competencies of OQ (pre-test)

Pre-test	Group	Mean						Standard deviation	
		N	School A	Sig.	N	School B	Sig.	School A	School B
Positive social aspects on Olympic ideals	Experimental group	21	4.61	0.94	20	4.63	0.25	0.55	0.62
	Control group	21	4.63		22	4.42		0.72	0.54
Negative social aspects on Olympic ideals	Experimental group	21	4.46	0.10	20	4.40	0.01	0.36	0.38
	Control group	21	4.66		22	4.74		0.40	0.44
Olympism knowledge	Experimental group	21	1.43	0.36	20	1.32	0.47	0.31	0.24
	Control group	21	1.34		22	1.39		0.27	0.30
Negative social impact of Olympism	Experimental group	21	4.17	0.02	20	4.13	0.09	0.66	0.66
	Control group	21	4.66		22	4.47		0.67	0.61
Intercultural dialogue of Olympism	Experimental group	21	4.51	0.12	20	4.79	0.03	0.60	0.53
	Control group	21	4.22		22	4.33		0.58	0.74
Personal attributes of Olympism	Experimental group	21	4.41	0.29	20	4.08	0.00	0.28	0.20
	Control group	21	4.50		22	4.41		0.23	0.30
Individual achievement of Olympism	Experimental group	21	4.36	0.69	20	4.24	0.58	0.46	0.52
	Control group	21	4.42		22	4.31		0.56	0.34
Social contribution of Olympism	Experimental group	21	4.31	0.20	20	4.28	0.34	0.26	0.21
	Control group	21	4.21		22	4.21		0.20	0.28

As previously mentioned in chapter three the Olympism questionnaire consisted of four questions that addressed positive social aspects of Olympism ideals and six questions negative social aspects of Olympic ideals. Five questions of the Olympism questionnaire were about negative social impact of Olympism. There were three questions each in the Olympism questionnaire where Olympism knowledge and intercultural dialogue of Olympism was addressed. The Olympism questionnaire consisted of ten questions where the personal attributes of Olympism were addressed. Six questions of the Olympism questionnaire were about individual achievement of Olympism. There were twenty-eight questions in the Olympism questionnaire where the social contribution of Olympism was addressed.

T-tests were calculated to evaluate whether the experimental and control groups of the selected two primary schools differed significantly across the Olympism competencies prior to the intervention. The derived mean scores over the entire questionnaire were utilised to compare group performances. Results obtained from the analysis of scores on the Olympism questionnaire (pre-test) are summarised in table 4.10 below. This includes *t* values, degrees of frequencies (*df*) and *p* values from t-tests within each group in each of the eight areas of Olympism questionnaire.

Table 4.10. Summary of pre-test group comparison of OE competencies

	School	Experimental group		Control group		t	df	p-value
		M	SD	M	SD			
Positive social aspects on Olympic ideals	A	4.61	0.55	4.63	0.72	-.080	40	.937
	B	4.63	0.62	4.42	0.54	1.162	40	.252
Negative social aspects on Olympic ideals	A	4.46	0.36	4.66	0.40	-1.683	40	.100
	B	4.40	0.38	4.74	0.44	-2.698	40	.010
Olympism knowledge	A	1.43	0.31	1.34	0.27	.936	40	.335
	B	1.32	0.24	1.39	0.30	-.728	40	.471
Negative social impact of Olympism	A	4.17	0.66	4.66	0.67	-2.383	40	.022
	B	4.47	0.61	4.13	0.66	-1.721	40	.093
Intercultural dialogue of Olympism	A	4.51	0.60	4.22	0.58	1.578	40	.122
	B	4.79	0.53	4.33	0.74	2.237	40	.031
Personal attributes of Olympism	A	4.41	0.28	4.50	0.23	-1.083	40	.286
	B	4.08	0.20	4.41	0.30	-4.103	40	.000
Individual achievement of Olympism	A	4.36	0.46	4.42	0.56	-.400	40	.692
	B	4.24	0.52	4.31	0.34	-.563	40	.577
Social contribution of Olympism	A	4.31	0.26	4.21	0.20	.317	40	.195
	B	4.28	0.21	4.21	0.28	.966	40	.340

The pre-results from the ANOVA demonstrated that it was only in the areas of the competencies of negative social aspects on Olympic ideals, intercultural dialogue of Olympism and personal attributes of Olympism differed to an extent close to statistical significance between the control and experimental groups within School B. In school A however, negative social impact of Olympism was the only area that differed significantly. It is also important to note that there was no significant difference in pre-test scores between the experimental and control groups within School A and B separately on positive social aspects on Olympic ideals, Olympism knowledge, individual achievement of Olympism, and social contribution of Olympism. Therefore, the null hypothesis of “there would be no significant difference in pre-test OE competencies between groups within School A and B” was partially supported.

4.7. Gender comparison (pre-test)

As mentioned in the previous section 4.0 gender served as the predictor variable in this study. In order to determine whether gender had impacted the students’ Olympism competencies, it was hypothesised that there would be a gender difference based on Olympism competencies within School A and B as well as between the two schools. Table 4.11 below demonstrate the gender competencies on OQ prior to the intervention.

Table 4.11. Gender competencies of OQ pre-test results

Pre-test	Group	Mean						Standard deviation	
		N	School A	Sig.	N	School B	Sig.	School A	School B
Positive social aspects on Olympic ideals	Girls	18	4.60	0.77	17	4.50	0.89	0.55	0.51
	Boys	24	4.65		25	4.53		0.69	0.63
Positive social aspects on Olympic ideals	Girls	18	4.57	0.90	17	4.47	0.19	0.36	0.47
	Boys	24	4.55		25	4.65		0.41	0.41
Olympism knowledge	Girls	18	1.37	0.82	17	1.40	0.35	0.28	0.24
	Boys	24	1.40		25	1.39		0.29	0.29
Negative social impact of Olympism	Girls	18	4.51	0.44	17	4.09	0.08	0.63	0.48
	Boys	24	4.34		25	4.45		0.75	0.71
Intercultural dialogue of Olympism	Girls	18	4.35	0.90	17	4.45	0.46	0.67	0.65
	Boys	24	4.37		25	4.61		0.55	0.70
Personal attributes of Olympism	Girls	18	4.42	0.47	17	4.12	0.03	0.22	0.23
	Boys	24	4.48		25	4.33		0.27	0.31
Individual achievement of Olympism	Girls	18	4.36	0.76	17	4.30	0.79	0.50	0.41
	Boys	24	4.41		25	4.27		0.52	0.46
Social contribution of Olympism	Girls	18	4.15	0.01	17	4.14	0.04	0.25	0.25
	Boys	24	4.34		25	4.31		0.18	0.23

4.7.1. Gender comparison of Olympism competencies (pre-test)

In order to determine whether the gender had impacted the OE competencies, it was hypothesised that there would be a gender difference based on OE competency results within School A and B before the intervention. For data analyses *t* values, degrees of frequencies (*df*) and *p* values from t-tests were utilised for the performance on the assessments in each of the eight areas of Olympism questionnaire.

Table 4.12 below displays gender differences on OE questionnaire results after the intervention.

Table 4.12. Summary of pre-test gender comparison of Olympism competencies

	School	Boys		Girls		t	df	p-value
		M	SD	M	SD			
Positive social aspects on Olympic ideals	A	4.65	0.69	4.60	0.55	-.301	40	.765
	B	4.53	0.63	4.50	0.51	-.126	40	.900
Negative social aspects on Olympic ideals	A	4.55	0.41	4.57	0.36	.146	40	.885
	B	4.65	0.41	4.47	0.47	-.1.342	40	.187
Olympism knowledge	A	1.40	0.29	1.37	0.28	.229	40	.820
	B	1.39	0.29	1.40	0.24	-.951	40	.347
Negative social impact of Olympism	A	4.17	0.66	4.51	0.63	.774	40	.444
	B	4.45	0.71	4.09	0.48	-1.791	40	.081
Intercultural dialogue of Olympism	A	4.37	0.55	4.35	0.67	.123	40	.903
	B	4.61	0.70	4.45	0.65	-.753	40	.456
Personal attributes of Olympism	A	4.48	0.28	4.27	0.22	.723	40	.474
	B	4.33	0.31	4.12	0.23	-2.314	40	.026
Individual achievement of Olympism	A	4.41	0.52	4.36	0.50	-.303	40	.764
	B	4.27	0.46	4.30	0.41	.269	40	.790
Social contribution of Olympism	A	4.34	0.18	4.15	0.25	-2.771	40	.008
	B	4.31	0.23	4.14	0.25	-2.174	40	.036

The results from ANOVA demonstrated that it was only in the areas of the competencies of the personal attributes of Olympism in school B and social contribution of Olympism in school A and B that differed to an extent that came close to statistical significance between the girls and boys before the intervention. However, results from the ANOVA demonstrated that there was no significant difference between girls and boys of School A and B with regard to the rest of the competencies of Olympism. Therefore, the null hypothesis of “there would be no difference in Olympism competencies between gender of School A and B before the intervention” was partially supported.

4.8. Olympism questionnaire (OQ) post-test results

In order to determine whether the students’ Olympism competencies vary within different schooling contexts following the intervention, it was hypothesised that there would be a difference between control and experimental groups based on Olympism competencies within and between School A and B. We conducted the Mann-Whitney U test to confirm the assumptions. This test was selected for analysing the post-test data because the distribution of the post-test data did not follow a normal distribution, one of the basic assumptions necessary for using the t-test. Therefore, the analysis was conducted using the Mann-Whitney U test and the results demonstrate students’ post-test Olympism competencies below. Table 4.13 below demonstrate the group competencies on OQ after the intervention.

Table 4.13. Group competencies of OQ post-test results

Post-test	Group	Mean rank						Sum of ranks	
		N	School A	Sig.	N	School B	Sig.	School A	School B
Positive social aspects on Olympic ideals	Experimental group	21	28.79	0.00	20	27.90	0.00	604.50	558.00
	Control group	21	14.21		22	15.68		298.50	345.00
Negative social aspects on Olympic ideals	Experimental group	21	11.38	0.00	20	10.68	0.00	239.00	213.50
	Control group	21	31.62		22	31.34		664.00	689.50
Olympism knowledge	Experimental group	21	14.00	0.00	20	14.00	0.00	294.00	280.00
	Control group	21	29.00		22	28.32		609.00	623.00
Negative social impact of Olympism	Experimental group	21	17.79	0.05	20	19.15	0.23	373.50	383.00
	Control group	21	25.21		22	23.64		529.50	520.00
Intercultural dialogue of Olympism	Experimental group	21	27.02	0.00	20	27.78	0.00	567.50	555.00
	Control group	21	15.98		22	15.80		335.50	347.50
Personal attribute of Olympism	Experimental group	21	30.26	0.00	20	29.00	0.00	635.50	580.00
	Control group	21	12.74		22	14.08		267.50	323.00
Individual achievement of Olympism	Experimental group	21	27.74	0.00	20	28.20	0.00	582.50	564.00
	Control group	21	15.26		22	15.41		320.50	339.00
Social contribution of Olympism	Experimental group	21	31.02	0.00	20	31.15	0.00	651.50	623.00
	Control group	21	11.98		22	12.73		251.50	280.00

4.8.1. Group comparison of Olympism competencies (post-test)

In order to determine whether the students' Olympism competencies differed within different schools after the intervention, it was hypothesised that there would be a group difference based on Olympism competencies within School A and B after the intervention. For data analyses mean ranks, sum of ranks, u values, z values, and p values from Mann-Whitney U test within each group were utilised for the performance on the assessments in each of the eight areas of OE questionnaire. Table 4.14 below displays group differences on OE questionnaire results after the intervention.

Table 4.14. Summary of post-test group comparison of OE competencies

	School	Experimental group		Control group		u	z	p-value
		Mean rank	Sum of ranks	Mean rank	Sum of ranks			
Positive social aspects on Olympic ideals	A	28.79	604.50	14.21	298.50	67.500	-3.905	.000
	B	27.90	558.00	25.68	345.00	92.000	-3.276	.001
Negative social aspects on Olympic ideals	A	11.38	239.00	31.62	664.00	8.000	-5.367	.000
	B	10.68	213.50	31.34	689.50	3.500	-5.476	.000
Olympism knowledge	A	14.00	294.00	29.00	609.00	63.000	-4.699	.000
	B	14.00	280.00	28.32	623.00	70.000	-4.453	.000
Negative social impact of Olympism	A	17.79	373.50	25.21	529.50	142.500	-2.007	.045
	B	19.15	383.00	23.64	520.00	173.000	-1.208	.227
Intercultural dialogue of Olympism	A	27.02	567.50	15.98	335.50	104.500	-2.955	.003
	B	27.78	555.00	15.80	347.50	94.500	-3.212	.001
Personal attributes of Olympism	A	30.26	635.50	12.74	267.50	36.500	-4.637	.000
	B	29.00	580.00	14.08	323.00	70.000	-3.790	.000
Individual achievement of Olympism	A	27.74	582.50	15.26	320.50	89.500	-3.319	.001
	B	28.20	564.00	15.41	339.00	86.000	-3.397	.001
Social contribution of Olympism	A	31.02	651.50	11.98	251.50	20.500	-5.039	.000
	B	31.15	623.00	12.73	280.00	27.000	-4.867	.000

All results except for one showed that there was a significant difference between the students' Olympism competencies. Only in the area of negative social impact of Olympism in school B showed no significant difference between the experimental group and the control group competencies with ($U = 173.000$, $Z = -1.208$ $p = .227$) as illustrated in the graph. See figure 4.1 below.

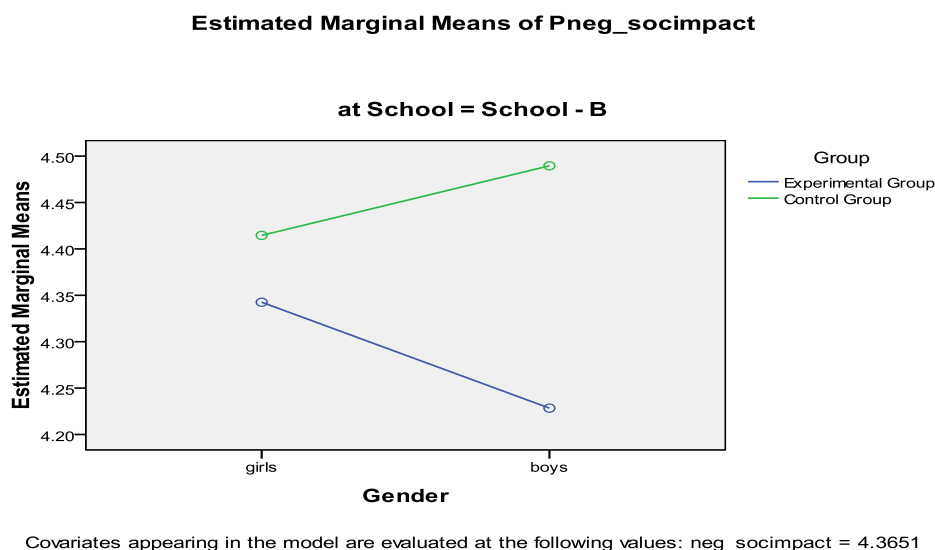


Figure 4.1. Negative social impact of Olympism for School B

Results from the ANCOVA demonstrated that there was a significant difference between the control and experimental groups within School A and B with regard to the competencies of Olympism during the post-test. Therefore, the null hypothesis of “there would be no difference in Olympism competencies between groups of School A and B after the intervention” was rejected.

4.9. Gender comparison (post-test)

As gender served as the predictor variable in this study, in order to determine whether the gender had impacted the students' Olympism competencies of the post-test results, it was hypothesised

that there would be a gender difference based on Olympism competencies within School A and B as well as between the two schools after the intervention. Table 4.15 below demonstrates the gender competencies on OQ after the intervention.

Table 4.15. Gender competencies in the OQ post-test.

Post-test	Gender	Mean rank						Sum of ranks	
		N	School A	Sig.	N	School B	Sig.	School A	School B
Positive social aspects on Olympic ideals	Girls	18	21.47	0.99	17	20.44	0.64	386.50	347.50
	Boys	24	21.52		25	22.22		516.50	555.50
Negative social aspects on Olympic ideals	Girls	18	21.03	0.83	17	19.03	0.28	378.50	323.50
	Boys	24	21.85		25	23.18		524.50	579.50
Olympism knowledge	Girls	18	22.42	0.62	17	22.06	0.77	403.50	375.00
	Boys	24	20.81		25	21.12		499.50	528.00
Negative social impact of Olympism	Girls	18	23.61	0.32	17	20.71	0.72	425.00	352.00
	Boys	24	19.92		25	22.04		478.00	551.00
Intercultural dialogue of Olympism	Girls	18	21.56	0.98	17	23.59	0.36	388.00	401.00
	Boys	24	21.46		25	20.08		515.00	502.00
Personal attribute of Olympism	Girls	18	25.06	0.10	17	18.26	0.16	451.00	310.50
	Boys	24	18.83		25	23.70		452.00	592.50
Individual achievement of Olympism	Girls	18	22.69	0.58	17	20.50	0.66	408.50	384.50
	Boys	24	20.60		25	22.18		494.50	554.50
Social contribution of Olympism	Girls	18	22.67	0.59	17	20.56	0.68	408.00	349.50
	Boys	24	20.63		25	22.14		495.00	553.50

4.9.1. Gender comparison of Olympism competencies (post-test)

To consider the intervention effects on competencies of Olympism among the girls and boys of School A and B, Mann-Whitney U test were carried out to compare the mean scores. Results obtained from the analysis of scores on the OE questionnaire (post-test) are summarised in table 4.16 below. This includes mean ranks, sum of ranks, *u* values, *z* values, and *p* values from Mann-Whitney U within each gender in each of the eight areas of Olympism questionnaire.

Table 4.16. Summary of post-test gender comparison of Olympism competencies

	School	Boys		Girls		u	z	p-value
		Mean rank	Sum of ranks	Mean rank	Sum of ranks			
Positive social aspects on Olympic ideals	A	21.52	516.50	21.47	386.50	215.500	-.013	.990
	B	22.22	555.50	20.44	347.50	194.500	.469	.639
Negative social aspects on Olympic ideals	A	21.85	524.50	21.03	378.50	207.500	-.217	.828
	B	23.18	579.50	19.03	323.50	170.500	-1.081	.280
Olympism knowledge	A	20.81	499.50	22.42	403.50	199.500	-.497	.619
	B	21.12	528.00	22.06	375.00	203.000	-.287	.774
Negative social impact of Olympism	A	19.92	478.00	23.61	425.00	178.000	-.988	.323
	B	22.04	551.00	20.71	352.00	199.000	-.353	.724
Intercultural dialogue of Olympism	A	21.46	515.00	21.56	388.00	215.000	-.026	.979
	B	20.08	502.00	23.59	401.00	177.000	-.925	.355
Personal attributes of Olympism	A	18.83	452.00	25.06	451.00	152.000	-1.630	.103
	B	23.70	592.50	18.26	310.50	157.500	-1.414	.157
Individual achievement of Olympism	A	20.60	494.50	22.69	408.50	194.500	-.550	.582
	B	22.18	554.50	20.50	384.50	195.500	-.439	.661
Social contribution of Olympism	A	20.63	495.00	22.67	408.00	195.000	-.535	.593
	B	22.14	553.50	20.56	349.50	196.500	-.411	.681

Results from the ANCOVA demonstrated that there was no significant difference between gender within School A and B with regard to the competencies of Olympism during the post-test. Therefore, the null hypothesis of “there would be no difference in Olympism competencies between groups of School A and B after the intervention” was accepted.

Previous sections reported the results of group and gender differences for CR and OE questionnaires within school A and B. The following section will report the results of group and gender differences for CR and Olympism questionnaires between school A and B.

4.10. CR and Olympism competencies between schools A and B (pre and post-tests)

I analysed the results of the CR and Olympism questionnaires in two folds. First, pre-test and post-test scores were derived from the differences between CR and OE competencies of the control and experimental groups between School A and School B which were compared separately from the standardised CR and Olympism competency tests. Second, pre-test and post-test scores were derived from the differences between CR and OE competencies of girls and boys between School A and School B which were also compared separately from the standardised CR and Olympism competency tests.

4.10.1. Group comparison of CR competencies between schools A and B (pre and post-tests)

In order to determine whether the students’ conflict resolution competencies differ between schools before and after the intervention, it was hypothesised that there would be a significant difference in CR competencies between students in School A and B. Results obtained from the analysis of scores on the CR questionnaire (pre and post-tests) are summarised in table 4.17 below.

Table 4.17. Group comparison for CR competencies between schools A and B (pre and post-tests)

Categories of the conflict resolution questionnaire	Pre- test	Post- test
Negative attitudes	F = .328, df = 1, 76; p = .569	F = .000 df = 1, 76; p = .987
Positive attitudes	F= .938, df= 1, 76;p = .336	F= .092, df= 1, 76; p = .762
Positive knowledge	F=1.015, df = 1,76; p= .317	F= .266, df = 1,76; p= .608
Negative knowledge	F = .222, df = 1,76; p = .639	F = .121, df = 1,76; p = .729
Assertiveness	F= .002, df= 1,76; p = .967	F= .124, df= 1, 76; p = .726
Cooperativeness	F= .004, df= 1,76; p = .951	F = .321, df = 1, 76; p = .573

In summary, results from the ANOVA demonstrated that there was no significant difference between all the groups of School A and B with regard to the competencies of attitudes and knowledge of conflict resolution and competencies of assertiveness and cooperativeness of conflict resolution during the pre-test. Therefore, the null hypothesis of “there would be no significant difference in pre-test CR competencies between groups of School A and B” was accepted.

Results from the ANCOVA (post-test) demonstrated that there was no significant difference between experimental groups of School A and B and between the control groups of School A and B with regard to the competencies of attitudes, knowledge, assertiveness and cooperativeness of conflict resolution during the post-test. Figure 4.2 below illustrates the assertiveness competencies compared between schools A and B groups after the intervention.

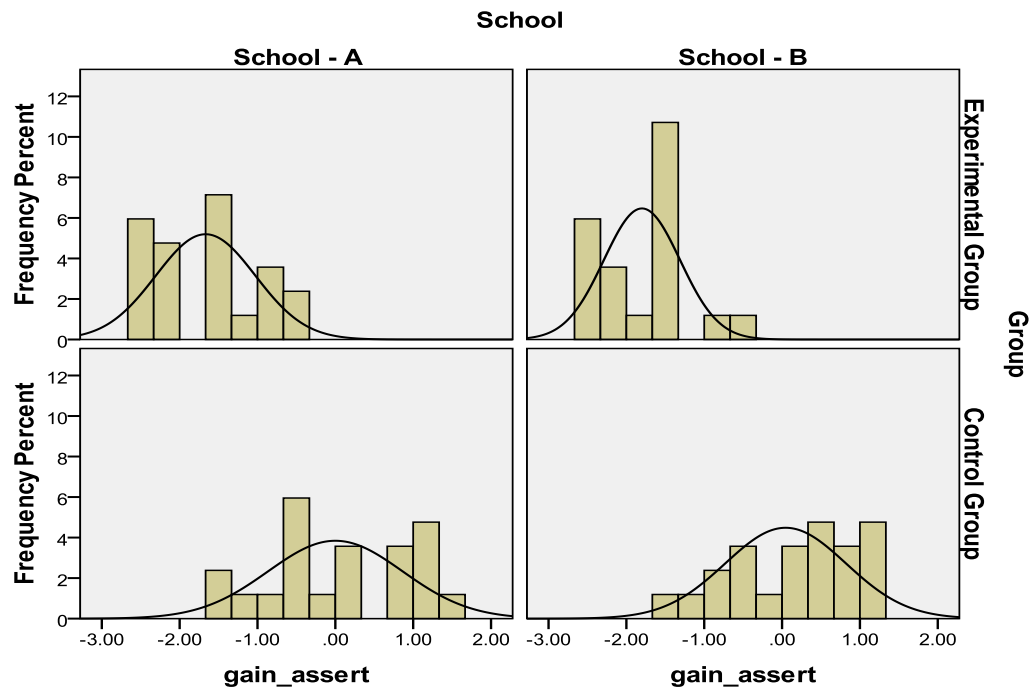


Figure 4.2. Groups' assertiveness compared between schools A and B after the intervention.

Therefore, the null hypothesis of "there would be no significant difference in CR competencies between groups in School A and B after the intervention" was accepted.

4.10.2. Gender comparison of CR competencies between schools A and B (pre and post-tests)

In order to determine whether students' conflict resolution competencies differ between schools after the intervention, it was hypothesised that there would be a gender difference in CR competencies between School A and B. Results obtained from the analysis of scores on the CR questionnaire (pre and post-tests) are summarised in table 4.18 below.

Table. 4.18. Gender differences of CRQ between schools A and B

Categories of the conflict resolution questionnaire	Pre- test	Post- test
Negative attitudes	F= 1.154, df= 1, 76; p = .286	F= .166, df= 1, 76; p = .685
Positive attitudes	F= 7.349, df= 1, 76; p = .008	F= .236, df= 1, 76; p = .629
Positive knowledge	F= .134, df= 1, 76; p =.715	F= .088, df= 1, 76; p =.768
Negative knowledge	F= .000, df= 1, 76; p = .999	F= .002, df= 1, 76; p = .962
Assertiveness	F= .494, df= 1, 76; p = .484	F= .036, df= 1, 76; p = .851
Cooperativeness	F= 6.269, df= 1, 76; p = .014	F= 6.259, df= 1, 76; p = .613

Results from the Univariate Analysis of Variance demonstrated that there was no difference between girls and boys between School A and B with regard to the competencies of conflict resolution during the pre-test except for two areas. Pre-test results for positive attitudes and cooperativeness showed a significant difference. Therefore, the null hypothesis of “there would be no significant difference between gender in CR competencies between School A and B” was partially accepted.

Results also indicated that there were no significant differences in post-test scores between girls and boys between School A and B on positive and negative attitudes and knowledge, and assertiveness and cooperativeness of CR. Therefore, the null hypothesis of “there would be no significant difference between gender in post-test CR competencies between School A and B” was accepted.

4.10.3. Group comparison of Olympism competencies between schools A and B (pre and post-tests)

In order to determine whether the groups' Olympism competencies differ within different schooling contexts before the intervention, it was hypothesised that there would be a significant difference in Olympism competencies between students in School A and B. Results obtained from the analysis of scores on the OE questionnaire (pre and post-tests) are summarised in table 4.19 below.

Table. 4.19. Group comparison of Olympism competencies between schools A and B (pre and post-tests)

Categories of the Olympism education questionnaire	Pre- test	Post- test
Positive social aspects on Olympic ideals	F = .601, df = 1, 76; p = .441	F = .140, df = 1, 76; p = .710
Negative social aspects on Olympic ideals	F = 1.045, df = 1, 76; p = .310	F = .125, df = 1, 76; p = .725
Olympism knowledge	F = 1.418, df = 1, 76; p = .237	F = .922, df = 1, 76; p = .340
Negative social impact of Olympism	F = .115, df = 1, 76; p = .736	F = .096, df = 1, 76; p = .758
Intercultural dialogue of Olympism	F = .302, df = 1, 76; p = .584	F = .010, df = 1, 76; p = .921
Personal attributes of Olympism	F = 5.024, df = 1, 76; p = .028	F = 1.753, df = 1, 76; p = .186
Individual achievement of Olympism	F = .601, df = 1, 76; p = .981	F = .478, df = 1, 76; p = .492
Social contribution of Olympism	F = .043, df = 1, 76; p = .836	F = .205, df = 1, 76; p = .652

Results from the ANOVA (pre-test) demonstrated that there was no significant difference between all the groups of School A and B with regard to the competencies of Olympism except for

personal attributes of Olympism. Therefore, the null hypothesis of “there would be no difference in Olympism competencies prior to the intervention between groups of School A and B” was partially supported. However, there were no significant differences for groups between school A and B on CR competencies in the post-test. Therefore, the null hypothesis of “there would be no difference in Olympism competencies after the intervention between groups of School A and B” was accepted.

4.10.4. Gender comparison of Olympism competencies between Schools A and B (pre and post-tests)

In order to determine whether the students’ Olympism competencies differed between schools, it was hypothesised that there would be a gender difference based on Olympism competencies between School A and B before and after the intervention. Results obtained from the analysis of scores on the CR questionnaire (pre and post-tests) are summarised in table 4.20 below.

Table. 4. 20. Gender comparison of Olympism competencies between Schools A and B (Pre and post-tests)

Categories of the Olympism education questionnaire	Pre- test	Post- test
Positive social aspects on Olympic ideals	F = .028, df= 1, 76; p = .868	F = .018, df= 1, 76; p = .893
Negative social aspects on Olympic ideals	F = 1.402, df = 1, 76; p = .240	F = .857, df= 1, 76; p = .358
Olympism knowledge	F = .275, df = 1,76; p = .602	F = .128, df= 1, 76; p = .722
Negative social impact of Olympism	F = 3.512, df = 1, 76; p = .065	F = .482, df= 1, 76; p = .489
Intercultural dialogue of Olympism	F = .212, df = 1,76; p = .646	F = .446, df= 1, 76; p = .506
Personal attributes of Olympism	F= 1.902, df= 1, 76; p = .172	F = 8.864, df= 1, 76; p = .004
Individual achievement of Olympism	F= 1.62, df= 1, 76; p = .689	F = .518, df= 1, 76; p = .474
Social contribution of Olympism	F = .067, df = 1, 76; p = .796	F = .492, df= 1, 76; p = .485

Results from the ANOVA (pre-test) demonstrated that there were no significant differences between gender of School A and B with regard to the competencies of Olympism. Therefore, the null hypothesis of “there would be no gender difference based on Olympism competencies between School A and B before the intervention” was accepted.

Results from the ANCOVA demonstrated that it was only the area of the competencies of personal attributes of Olympism that differed to an extent that came close to statistical significance between the students’ gender when comparing schools A and B after the intervention. However, there were no significant differences between the student’s gender of School A and B with regard to the remaining competencies of Olympism during the post-test. Therefore, the null hypothesis of “there would be no gender difference based on Olympism competencies between School A and B after the intervention” was accepted.

4.11. Summary

This chapter has presented the quantitative results of the study. The results revealed students' competencies of CR and OE based on the CR and Olympism questionnaires. There were three themes of conflict resolution and the eight themes of Olympism education. The pre-test results revealed that there was no significant difference between groups and genders with regard to conflict resolution negative knowledge, attitudes and assertiveness of CR. However, there were differences in school A positive attitudes and school B cooperativeness. In contrast, the post-test results demonstrated significant difference between experimental and control group students' competencies of CR attitudes, knowledge and assertiveness and cooperativeness of CR. The Mann-Whitney U test revealed that there was no significant difference between genders with regard to the competencies of CR attitudes, knowledge and assertiveness and cooperativeness of CR post-tests.

Pre-test results of the Olympism questionnaire exposed no significant difference between the group competencies of Olympism education for sections that included; positive social aspects of Olympism ideals, Olympism knowledge, individual achievement of Olympism, and social contributions of Olympism. There were significant differences in negative social aspects of Olympism ideals in school A, and negative social impact of Olympism, personal attributes and intercultural dialogues of Olympism in school B. The post-test results showed a significant difference between control and experimental groups' Olympism competencies in both schools for all areas of the Olympism questionnaire except for negative social impact of Olympism in school B.

There was no significant difference between two genders' competencies of Olympism before the intervention except for social contribution of Olympism in school A and for personal attributes of

Olympism in school B. There was no significant difference in genders' Olympism competencies after the intervention. There was no significant difference of (pre-test) Olympism questionnaire except for personal attributes of Olympism in groups between two schools. There were no significant differences between schools A and B groups for post-test scores. Lastly, there was no difference in genders' Olympism competencies between schools prior to the intervention and only the area of personal attributes of Olympism showed a significant difference in genders' between schools.

This chapter has presented the quantitative results of this study. The qualitative results are reported in the next chapter.

CHAPTER FIVE

Results of qualitative analysis

5.0. Introduction

Qualitative analysis is a process of reviewing, synthesizing, and interpreting data to describe and explain the phenomena or social worlds being studied (Fossey, Harvey, McDermott & Davidson, 2002). The overarching aim of the qualitative results analysis of this research was to take an in-depth look at the data set from the interviews. In order to present a more holistic view of the students' CR and OE integrated model intervention learning process, stimulated recall interviews from both schools' randomly selected experimental group students were analysed to provide contextual descriptions of CR and OE learning outcomes. Therefore, interview results explored the reflections of both school's randomly selected experimental group students' perspectives on learning and practice of CR and OE integrated model lessons and its applicability to resolve daily confronted conflicts. The interview results rendered the benefit of knowing what the ground truth of learning and practicing the concept of Olympism for conflict resolution and it also provided tentative evidence of which type of learning experiences of Olympism are efficacious in helping to enhance students' conflict resolution competencies.

The analysis of interview data involved two main analysis steps:

1. To identify key influences of Olympism education lessons on enhancing CR skills of the experimental group students in this study
2. To provide a critical analysis of whether the students' Olympism learning have similar or different CR experience within different schools (cross cultural comparison) and gender in this study

The results below are derived from interview responses of randomly selected four girls and four boys from the experimental group of each School A and B (totally 16). During the first week after the intervention at their school premises, individual face-to-face interviews were conducted with those randomly selected experimental group students. A set of data gathered from these interviews was then used to address both research questions. Therefore, interview questions were centralised on students' understanding on Olympism lessons and whether students were able to apply Olympism concepts to resolve their daily confronted conflicts.

5.1. Interview data coding system

Grammatikopoulos, Hassandra, Kouselios and Theodorakis (2005) and Fereday and Muir-Cochrane (2006) in their research aligned themes to describe raw data as first-order and second-order themes which encompassed many of the sub-themes that underpinned main themes. In this research, each transcript was analysed in sentences or groups of sentences reflecting main ideas and they were given a code to reflect the main concept (first-order themes). Each participant's identified response was compared and connected to others under sub-themes and this was illustrated through the process of connecting codes. Crabtree and Miller (1999) emphasise that connecting codes is the process of discovering themes and patterns in data. Selective coding and the concepts were ultimately organised into different categories to describe what this research will advocate and identified sub themes from the first-order themes were coded as second-order themes.

In this research, four first-order themes and twenty second-order themes emerged through the interview results. The rationale for selecting the themes for the coding of this research is the

appropriateness and identical suitability with the data and they are including in more details below.

First-order theme one was coded as Students' knowledge. Knowledge is the perception of the agreement or disagreement of two ideas (Locke, 1689: cited in Davenport & Prusak, 1998). Davenport and Prusak (1998, p. 5) define knowledge as "a fluid mix of framed experience, contextual information, values and expert insight that provides a framework for evaluating and incorporating new experience and information". Edvinsson and Malone (1997) emphasise that there are two kind of knowledge. One is explicit knowledge which can be expressed in words and numbers and shared in the form of data, scientific formulae, product specifications, manuals, universal principles and so forth. This kind of knowledge can be readily transmitted across individuals formally and systematically. Second is the tacit knowledge which is hard to formalise and highly personal, making it difficult to communicate or share with others. Tacit knowledge is deeply rooted in an individual's action and experience as well as the ideals, values or emotions he or she embraces. Revealing findings of a feminist's research, Belenky, Clinchy, Goldberger and Tarule (1986) point out four types of knowledge:

1. Dualism-received knowledge (knowledge as objective facts): Knowledge is facts, information and right answers.
2. Multiplicity-subjective knowledge (knowledge based in subjective experience): In some areas, truth is not yet known. Differences of opinion are legitimate. When the facts are not known, one theory or opinion is as good as another so long as it makes sense.
3. Relativism-procedural knowledge (knowledge on disciplinary and methodological): knowledge is neither facts nor right answers, nor is it anyone's opinion. Students now

see complexity in problems and issues, the need for systematic analysis and the importance of evidence.

4. Commitment in relativism (constructed knowledge): knowledge as creative, critically informed intersection of facts, experience, method. Knowledge is still contextual and relative uncertain and tentative, yet it is possible to take positions, make choices commit oneself.

Therefore, in the opening first-order theme analysis, students' interpretations of their knowledge of CR and OE were presented.

The second first-order theme was students' experiences. Neill (2005) emphasises that the idea that past experiences influence future experience was termed continuity by educationist John Dewey. Kolb (1984) defines experiential learning as the process whereby knowledge is created through the transformation of experiences. Kolb (1984) also emphasises that Knowledge results from the combination of grasping and transforming experience. Therefore, at the second first order theme analysis students' interpretations of their experiences of CR and OE integrated model learning and practices were explored.

The third first-order theme was students' application of their CR and OE integrated model learning. Anthony (1996) emphasises that new experiences cause students to refine their existing knowledge and ideas, so they construct new knowledge and this is application of learning. Without the knowledge and application of appropriate strategic learning behaviours students will be ill-equipped to cope with the high cognitive demands of a constructivist learning environment (Perkins, 1991). A significant aspect of successful learning is the acquisition of flexible strategy use; knowing when to use a learning strategy (conditional knowledge) is as important as

knowledge of how to use it (Paris, Lipson & Wilson, 1983). Therefore, at the third first order theme, students' interpretations of their application of CR and OE integrated model learning into practice have been explored.

In addition to examining Sri-Lankan primary students' capability of applying Olympism knowledge into conflict resolution, this study has also undertaken an exploration into whether students have faced a significant interference to their learning while attempting to apply their Olympism knowledge into resolve conflicts. If so, whether they have effectively dealt with those interference and impacts was also examined. Therefore, the final first-order theme was acknowledged as impacts of student engagement in CR.

The remaining twenty second-order themes were also generated from the existing data and will explore descriptively below. Initially with reference to the each research question, the first and second order themes are provided in the table 5.1 descriptively below.

Table 5.1. First order themes and second order themes

First order themes	Second order themes
<ul style="list-style-type: none">• Students' knowledge	<ol style="list-style-type: none">1. Knowledge of values2. Knowledge of social exploration3. Knowledge of perspectives of Sport4. Knowledge of aesthetic realism5. Knowledge of historical value6. Knowledge of the body
<ul style="list-style-type: none">• Students' experience	<ol style="list-style-type: none">7. Experience of Leadership8. Experience of Team spirit9. Self confidence/enhancement10. Experience of Well being11. Experience of Benevolence12. Experience of Cultural cohesiveness13. Experience of Openness to change14. Experience of Humanitarianism
<ul style="list-style-type: none">• Students' application	<ol style="list-style-type: none">15. Application of critical thinking16. Application of decision making17. Application of reflective judgment18. Application of self-correction
<ul style="list-style-type: none">• Impacts of student engagement in CR	<ol style="list-style-type: none">19. Family influence20. Social influence

Previous paragraphs have illustrated the definitions of first-order themes and in the following section, descriptive information on second order themes generated from the interview data will be explored. The following table 5.2 shows the frequencies of students' responses for emerged themes from the interviews.

Table 5.2. Frequency of student responses for emerged second order themes

Emerg ed second order themes	Frequency of responses of School A		Frequency of responses of School B		Total frequencies of responses
	Girls	Boys	Girls	Boys	
Knowledge of values	2	3	2	2	9
Knowledge of perspectives of sport	3	2	3	3	11
Knowledge of social exploration	2	2	3	1	8
Knowledge of aesthetic realism	3	0	2	1	6
Knowledge of historical value	2	1	0	2	5
knowledge of the body	3	2	2	3	10
Experience of team spirit	2	2	2	2	8
Experience of leadership	2	3	2	2	9
Self confidence/enhancement	2	2	2	1	7
Experience of benevolence	3	2	2	2	9
Experience of openness to change	2	2	2	2	8
Experience of cultural cohesiveness	2	2	2	2	8
Experience of well being	2	2	2	3	9
Experience of humanitarianism	3	2	2	1	8
Application of critical thinking	2	2	3	2	9
Application of reflective judgment	2	2	2	2	8
Application of decision making	3	2	2	2	9
Application of self-correction	2	2	1	2	7
Family influence	2	2	2	2	8
Social influence	2	3	2	3	10

At the following stage I attempted to draw out the identified issues which emerged from the interviews such as expectations, beliefs and practices that become evident on student reflections about their experiences of conflict resolution by learning Olympism. It was analysed and interpreted with a view to provide a critical review of student's CR and OE learning. All interviewees were included, any conversation with a particular participant is presented in italics and indented.

5.2. First order theme one (students' knowledge):

Qualitative research results provided evidence of some of the broader conceptual frameworks within which students' views of their knowledge on Olympism was founded. Students were required to report what they have learned from the Olympism education lessons throughout the intervention period. Analysis of statements about what students have learned from the Olympism lessons in the two schools showed very similar results. By far the most frequent responses were that students have gained knowledge in values, perspectives of sport, social exploration, aesthetic realism, body and conservation. These responses are acknowledged below as second-order themes.

5.2.1. Knowledge of values

Values defined as things which are considered 'good' in themselves (such as beauty, truth, love, honesty and loyalty) and as personal or social preference (Halsted & Taylor, 1996). Beck (1992) defines values as 'those things' (objectives, activities, experiences etc.) which on balance promote human well being. In this research, virtually 56% of the students from both schools mentioned that during the intervention, they have learned about values and among them, 25% were girls and 31% were boys.

A girl from School-A indicated that learning values helped her to realize the importance of living harmoniously in the society.

We should respect each other's opinions and...listen to our friends. Why should we respect each other... so we don't always come across with disagreements. How could we live friendly among others? How could we respect each other? For us to live peacefully we shouldn't treat people differently just because they are a different race. It can hurt people and they'll be very upset about it.

According to School-A boys, learning values from the Olympism lessons have helped them to understand the multiculturalism (ethnic diversity) and peaceful living in the society. A boy from School A stated:

We must understand who we are? Singhalese, Muslims and Tamils can keep their friendship together when they truly make love each other.

Comparable to School A, results revealed that School-B girls were enthusiastic when learning values from Olympism lessons. They also mentioned that Olympism lessons helped them to learn better living in the society.

One thing I learned from these lessons is that how to live in a society peacefully, I am now more aware than before of how to keep good relationships between friends.

According to what I learned from these lessons Tamils and Singhalese will be able to live together peacefully. Why living peacefully is important to us? It is bad if we get angry, and blame or hit someone, we should be friends again later... so we all can live a peaceful life.

Subsequently, School-B boys explained their learning values from the Olympic education have helped them to enhance their positive living experiences. They were able to cite aspects similar to girls about learning values. A boy from School B comments his ideas on how the value of respect each other is important for better living.

I learned that respecting each other is very important to us... If we learn to respect each other, we can all live happily therefore, we should always respect each other.

Students' comments show that students of experimental groups in both schools had similar learning experience about the Olympism values. Students from both schools were capable of explaining the importance of knowledge about friendship, mutual respect, and needs of understanding multiculturalism and consequences of respecting ethnic diversity. It is also discovered that girls and boys of both schools expressed their knowledge about values consistently.

5.2.2. Knowledge of perspectives of sport

Students' perspectives provided evidence that most of them have learned not only the values but also about sport and physical education from their Olympism lessons during the intervention period. Virtually 69% of the students from both schools mentioned that during the intervention, they have learned about sport and physical education and among them, 37% were girls and 31% were boys.

Girls of School A demonstrated thoughtfulness about learning sport and physical education throughout their Olympism lessons.

Well... we learned a lot about sports activities and lots of events in Olympic including what are the Olympic sports. A lot of sports we do at School Are also in Olympics!

We learned why Olympic is so prestigious. We can win or lose....but participation is most important.

It seems that School A boys have identified the social aspects of sport after participating in Olympism lessons. Boys discussed that their sporting knowledge have developed by the

Olympism lessons and they have learned that through sport they could communicate with everybody in society.

Who could play sports? Everyone has a right to play sport. They can be of any nationality, ethnicity or religion... and no one should stop them from playing the sport they love.

Who could participate in Olympics? Not only adults can have Olympics, now youth also have their own Olympics. This is very enjoyable and exciting. Youth all over the world could participate in it.

Girls of School-B claimed that they developed understandings of aspects of sport and physical education by participating in Olympism lessons. A girl from school B stated:

Ah! We can start training for Olympics from school! Even a student can be a prestigious Olympic medal winner. It motivates students' participation in sport.

According to School-B boys, Olympism manifests sport and physical education; Olympism lessons educated them to improve their personal sporting skills and good sportsmanship. A boy from school B stated:

Sport participants who take drugs can be caught. Why do athletes take drugs? Why are they cheating? What will happen to them? They will lose their medals and it's wrong to win a medal by cheating. It is unfair on other athletes that ran the race with you.

According to the statements made by students, it seems apparent that students of both schools regardless of their gender have gained knowledge and wider perspectives of sport. Students' knowledge demonstrated thorough understanding some aspects of sport participation that include its importance, rights and social recognition. Students were also able to describe their impressions of fair-play and value of sportsmanship. It is also revealed that students thoroughly focused their ideas about consequences of doping.

5.2.3. Knowledge of social exploration

Fifty percent of students from both schools mentioned that Olympism lessons deepened their awareness of the social interpretation of sport and their knowledge about geographical and historical facts associated with Olympics. Comments about social exploration of girls were 31% and 19% of boys.

School-A girls explained that their learning experiences through the Olympism lessons enhanced not only their knowledge about own society but also about the world societies. A school A girl stated:

Because of Olympics, we learned a lot about the world including different cultures and their sports that we didn't know before.

Boys of School-A had similar perceptions to girls on displaying some views of social explorations and a boy commented:

Is there any particular countries hosting Olympics? Who could host Olympics? During our Olympic lessons, I searched the countries that are involved in Olympics and found out about their leaders, flags, languages and geography.

School-B students prompted that they learned cultural, social and political influences associated with sport throughout the series of Olympism lessons similarly to students in School-A.

A School-B girl reflected her knowledge of political influences:

There have been moments that the Olympics were stopped from being held due to war during the past few years.

A boy from School-B explained his knowledge of social exploration deepened from these lessons:

It is interesting to see how sport could help re-unite opponents. We learnt that some countries are politically separated but in Olympics they compete together.

Students of both genders in both schools demonstrated their insights into social explorations and provided examples of how Olympism refuses discrimination but encourages different sporting cultures. Students also explained their understanding on geographical diversity of hosting and participating countries.

5.2.4. Knowledge of aesthetic realism

Aesthetic realism is how the world, art and self explain each other; each is the aesthetic oneness of opposites (Siegel, 1981, p. 263). The purpose of education grows to resembling the world through understanding it and the biggest interference with learning is contempt. Knowledge of aesthetic realism helps students to like the world, the reason we can like the world is that it has a structure that is interesting, sensible, and even beautiful and is related to our very selves. According to the above definition, it seems that when a child learns to see the beauty of Olympics and understand the meaning of Olympism it reveals an exciting and friendly world, a world that child honestly like then that child does not want to be against other children who are different.

In this study, 37% students from both schools reflected romantic and spiritual meanings of Olympism that promote aesthetic understandings and among them, 31% were girls and 6% were boys. School-A girls said they appreciated the aesthetic appearance of the Olympics.

We learned about the beauty in Olympics ceremonies.... It really is a spectacular event! I would like to watch it over and over again... especially the opening ceremony!

Olympics are not just sports. There are also music, art and dancing in opening and closing ceremonies. How could sport music and art and dance combined together? It is only from Olympics.

Students also reflected that they are able to broaden and deepen their responses to the beauty of ideas on Olympics. Girls in the School-B cited that the beauty of Olympics made them feel the importance of integrity.

Whenever I hear the word Olympics I feel like it's a fairy tale. It's beautiful.... It attracted everyone's mind.... When I hear the theme song of Olympics it makes me feel that everyone has united.

For Olympics there are participants from every continent. When someone wins they play their national anthem. This is a great proud moment for that country.

A boy from School-B provided similar idea of aesthetic symbolism of Olympics.

Why five colours in their flag? The reason why they gave colours to each ring in the Olympic symbol was to give the idea that different people from each continent get together.

Experimental group students of both schools advocated that the beauty of Olympic Games made them embrace the importance of cultural integrity. Students also developed some understanding about the ceremonial presentations and empathy about how people feel unity through Olympic ceremonies. Additionally, students conveyed aesthetic aspects of colourfulness, art and musicales of Olympic ceremonies and their reflections and impacts on understanding different cultures.

5.2.5. Knowledge of historical value

Throughout student learning of CR and OE integrated model, 31% students from both schools have gained knowledge in historical value of Olympics and among them 12% were girls and 19% were boys. As Olympism descended from ancient Olympia, students commented that they learned the legend of Olympics, difficulties faced for surviving centuries and how it survived until today.

School-A girls presented their perceptions of learning historical value of Olympism and one girl commented:

I learnt that modern Olympics have a history of over two thousand years and even before, many centuries ago ancient Greeks introduced the concept. It is amazing how it persists until now.

A boy of School-A expressed his ideas about what he learned about history from this Olympism lessons:

Not like the past, today even students can participate in Olympics and if they are very good, then they can compete many times as long as they feel they can give a good competition to others. This means Olympic lives long.

According to a boy from School-B, it is evident that he had a strong sense of historical value Olympism throughout the intervention Olympism lessons.

The value of Olympic medals has always been regarded very highly and it will always be. Wearing the Olive leaves crown from the past is the same as wearing the gold medal from the present. Both cases show that the victorious athlete is essentially the best in the world in his field of sports.

Interview results revealed that in both schools girls and boys expressed their ideas of historical value of Olympics. Students appreciated that Olympism has descended from ancient Olympia and enthused to express their ideas providing inter-relations to the past and present nature of Olympism. However, School B girls did not respond any relatedness to their learning of historical value of Olympism.

5.2.6. Knowledge of the body

Interpretations from 62% of students of both schools provided evidence that they all have learned about the importance of maintaining their body while learning the OE and CR integrated

model during the intervention. Ideas about the body were generated from 31% of girls and 31% of boys.

School-A girls presented their knowledge oriented perceptions about the body. One girl stated:

I learned that I should not only care about myself but also to care for others.

School-A boys reflected their knowledge of the body. One boy stated:

When we are fit and healthy, the chance of us being sick is really low; therefore we should exercises regularly and must be fit.

Girls from School-B provided similar idea of knowledge about the body and one girl explored her ideas:

We should consider passing on what we learned about how to maintain a healthy body from these lessons to our family and friends.

According to School-B boys, CR and OE integrated lessons educated them to improve their knowledge and skills about maintaining their bodies. A boy of School B commented:

I used to think that getting sick is good as I get to stay at home. But after participating in these lessons I realized that getting sick is not really a good thing when we think of our personal reputation.

Students of both schools demonstrated their insights about the importance of maintaining a healthy body and also provided examples on their knowledge of gaining a fair balance in mental and physical fitness. Some students were able to eliminate their misconceptions of maintaining their bodies (health) after participating in the CR and OE integrated lessons. Students also

explained their increase in understanding of how society welcomes healthy people and usefulness of healthiness to enhance their personal reputation among others.

5.3. First order theme two (Students' experiences)

This section outlines the analysis of the interviews categorised as first-order theme two, the student's experiences of Olympism and conflict resolution. In order to determine what students have learned from the series of Olympism lessons, interview questions were designed to find answers about what types of learning experiences that students have gained during the series of Olympism lessons. Students' reflections include experiences of how they have reflected on the content of the CR and OE integrated intervention lessons. Students reflected that they have experienced leadership and team spirit, self-confidence/enhancement and experience of humanitarianism, well being, benevolence, cultural cohesiveness and openness to change. These responses are acknowledged below as second-order themes.

5.3.1. Experience of team spirit

Interview results showed that the Olympism lessons were not only accumulating knowledge about the subject (physical education) they have learned but also includes that students have gained extensive knowledge of the way of valuing a group. In this research, virtually 50% of the students from both schools mentioned that during the intervention, they have learned about team spirit and among them, 25% were girls and 25% were boys.

Girls of School-A described that they gained the knowledge of team spirit during their intervention. One stated:

Nothing makes you feel like part of a team more than sports. In this programme, we participated in so many group activities. It was very enjoyable. We loved our team activities! Some were really amusing!

School-A boys revealed that they have also gained the experience of team spirit throughout the Olympism lessons. A boy from School A commented:

When you are in a team you think more as “we” rather than “I”. Because we had some group activities we learned how to work in a team and how to communicate with each other.

With reference to the School-B students’ reviews, a girl mentioned about the exciting experience that she got from teamwork in Olympism lessons,

The most important thing we learned from this programme is that when you work as a team you can win anything easily. Every activity in this programme was practised as team work. It was so much fun to work together as a team. It was very easy to finish such work!

Boys of School-B mentioned that the experience they received from team work helped them to achieve their task very easily. One boy commented:

We had to work as a team all the time and we had some disagreements between team members. Some of us got into arguments, but we were able to negotiate and we were friends again and eventually worked together. We were able to finish the task very easily.

Throughout the interviews, majority of the students thought that CR and OE integrated intervention lessons clearly improved their team spirit. Boys and girls of both schools revealed that team work was an essential feature of thinking about other’s bodies (we) rather than my own body (me). Some students were able to describe the impotence of team spirit while living in the society and most realised that the team spirit destroys the walls of enemies and encourage friendship.

5.3.2. Experience of leadership

Leadership may be considered as the process of influencing the activities of an organised group in its efforts towards goal setting and goal achievement (Stogdill, 1974). From the definition of leadership it relates directly to the organised group and its goal. "It would appear that the minimal social conditions which permit the existence of leadership with is a group (two or more), are a common task (or goal oriented activities) and differentiation of responsibility" (Stogdill, 1974, p. 115).

In the current study, in the area of student reflection on leadership, 56% students of both schools were more eager to be democratic leaders and among them 25% were girls and 31% were boys. They consider this as a necessary reflection of themselves as individuals and as team workers. School-A girls reflected that their knowledge and skills of leadership experiences were improved from the Olympism education lessons. A girl of School A commented:

Who can be a leader? In different occasions different people can be leaders.

School-A boys revealed their perceptions on their experiences of leadership and one boy commented:

I learned that being bossy or controlling others is not leadership. Then what is leadership? Leadership involves guiding others and letting people do the tasks they love and can do best, so that in the end we all receive benefits of our group's work.

School-B girls reflected that learning CR and OE lessons includes better understanding of leadership. A girl of School B commented:

Race and ethnicity does not matter when it comes to leadership. Then who can be a leader? Anyone from any race or religion can be a leader.

Similarly, School-B boys reflected that they have gained leadership qualities from CR and OE lessons. One boy stated:

Being a leader is a huge responsibility. Why leaders need to be fair? Everything has to be done correctly. Other shouldn't be disadvantaged by the leader.

Meaningful discussions about their learning of CR and OE integrated model from girls and boys in both schools explored that students gained their most improvements of leadership experiences during the intervention. Common topics that students explored in the interviews were quality of a good leader, perceptions of leadership and responsibilities of a leader.

5.3.3. Experience of self-confidence

Confidence is one's abilities to generally enhance motivation, making it a valuable asset for individuals with imperfect will power (Benabou & Tirole 2002, p. 871). Forty four percent students from both schools mentioned that they enhanced their self-confidence after participating in Olympism lessons and among them 25% were girls and 19% were boys. A girl from School-A responded on self- confidence as:

After this programme, I felt so comfortable for being around with my friends and family because we learned so much about living in the society, all in harmony.

Equally, School-A boys reflected that they have a better understanding about how to enhance their self-confidence after participating in Olympism lessons. One boy commented:

I used to ask all the things from my teacher and parents before participating in Olympism lessons but now I know that I can manage some of my things.

Corresponding examples of School-B students' reflections about self-confidence are provided below.

School-B girls commented that their enhanced self-confidence from the Olympism lessons were helpful to their day-to-day living experiences. A girl from School A explored her ideas:

From these Olympism lessons, we were taught how to live in the society more peacefully. So now, I follow what I learned.

A boy from School-B reflected that self-confidence has helped him to control his emotions.

I used to get really angry at very little things. But, I learned from the lessons how not to react negatively all the time. I am glad that I don't really get angry as much as I used to.

According to the statements made by the students, it seems that students of both schools and genders claim to have gained some experience about self confidence. Students' statements implied that they have more confidence in living harmoniously in the society, and how to maintain patience with others. Students also described their improvement with confidence about managing things without teachers' and parental help. It is also found that some students were confident to take control over their emotions that include anger, fear, frustration and embarrassment.

5.3.4. Experience of benevolence

Benevolence focuses on "concerns for the welfare of close others in everyday interaction" (Schwartz, 2007, p. 724). The motivational goal of benevolence values is preservation and enhancement of the welfare of people with whom one is in frequent personal contact (helpful, loyal, forgiving, honest, responsible, true friendship and mature love) (Schwartz, 2007). In this research, virtually 56% of the students from both schools mentioned that during the intervention, they have experienced about benevolence and among them, 31% were girls and 25% were boys.

Girls of School-A reported that one of the most enjoyable aspects of learning Olympism was improving their experience of benevolence. One girl stated:

We should always be kind towards other people and even animals. We must be kind to our elders and always we will have to respect them.

School-A boys' comments revealed that Olympism lessons during the intervention have helped them to enhance their experience of benevolence. One girl stated:

When you play sport people get together, make new friends and help each other. Some even share their water bottles.

Some girls in School-B reported that they had been fairly known about benevolence before the Olympism lessons and after the learning series of Olympism lessons they had much improved their understandings. A girl of School B commented:

My mother taught me how to help our people. But now I know how to help everybody. We must not think about whom they are and where they come from when helping somebody.

Some boys of School-B also indicated that certain activities of Olympism lessons taught them to be more benevolent:

When we play in a team we should help each other. We must forgive mistakes...

We should help everyone no matter how good or bad they are at playing. They are all part of the team and we should respect them as our team mates we mustn't ignore anybody in the team.

Throughout the interviews, majority of students thought that CR and OE integrated intervention lessons clearly improved their experience in benevolence. Boys and girls of both schools revealed that benevolence was an essential feature of thinking about others. The most important fact raised from the students' comments was helping each other. Some students were able to describe that they have improved the qualities including forgiveness, and honesty throughout the intervention period.

5.3.5. Experience of openness to change

Information gained in response to the research question two (what they have learned) from interviews suggests that similar views of openness to change exist in 25% girls and 25% boys of both schools. Girls from School-A reported that they had gained some tremendous experiences on how to change their attitudes during the Olympism lessons. A girl of School A explored her ideas:

We should change the way we play. So far we only played with Sinhalese people. We should also be able to play with Tamils although they speak a different language.

Specific comments on what they have learned from Olympism lessons, School-A boys included that they learned the consequence of changing their thoughts.

In our village, when Tamils came to the play ground, we didn't like it. But now we learned its wrong and you can't think they shouldn't be allowed in the same playground because they have nowhere else they can play.

If it is a common place, everybody have their rights to play where they like to play.

A number of girls of School-B suggested that Olympism education lessons may helped to encourage more students to change themselves; as a girl stated:

We don't play with poor girls in our area. This is not a good thing. We must share our toys and books with them.

Specific comments from School-B boys included provision of more advice on respecting each other and friendship through lessons during the intervention have helped them how to change their thoughts and promote their critical thinking abilities.

Sinhalese students don't let us come to the playground. Then we fight. We must change this situation. Why can't we just talk to them and solve our problem?

There are so many people using the common playground. We are thinking only Sinhalese people don't allow us to come. Even our older students don't allow us to use the play ground while they are playing. Why can't we talk together and arrange time to share the play ground

Interview results revealed that both schools girls and boys expressed their experience of openness to change. Students learned to change their thinking encouraging fellow students' sport participation and changing their sporting team mates. In particular, students were keen to change their playing mates with different ethnic groups and share their resources harmoniously.

5.3.6. Experience of cultural cohesiveness

Several answers demonstrated students' positive attitudes towards their learning in cultural cohesiveness throughout the Olympism lessons. Fifty percent of students of both schools mentioned that they had the experience of cultural cohesiveness while learning multiculturalism in Olympism and among them 25% were girls and 25% were boys. Explanations of experience gained from Olympism lessons by School-A girls on cultural cohesiveness included:

We play with so many children with different ethnic backgrounds. We should always play with them together thinking they are all like us.

We learned from these lessons that when living in this society we should treat all the people from different ethnic backgrounds the same.

School-A boys revealed that positive feelings about cultural cohesiveness helped them to enhance their experience of living harmoniously. A boy of School A stated:

We should learn from early ages to treat and live with people from different ethnicities. Then the play ground would be the nicest place.

Some verbatim quotes about cultural cohesiveness from School-B girls included:

The best place for us children to mix up with Singhalese, Tamil and Muslim children is the play ground. Why do we want to mix up with others? Because, we are unable to live alone in this society.

We must respect others win or lose. Can we win always? We can't always win. I learned how to appreciate other ethnic group's achievements.

Boys from School-B mentioned that they had more time to enhance their experience on cultural cohesiveness during the Olympism lessons. A boy of School B mentioned:

When we learn about Singhalese people's sports and when they learn about Tamil people's sports it would be much easier to get together and play with Singhalese people.

Girls and boys of both schools comprehensively discussed about their learning of CR and OE integrated model and have explored that they have had the most improvements of cultural cohesive experiences during the intervention. Common topics that students explored in the interviews are that they improved experience of treating equally for all people from different ethnic backgrounds, and respecting achievements of other ethnic groups. Students were also impressed that their play activities made them to mix-up with students from different ethnic groups and this was very useful for cultural cohesion.

5.3.7. Experience of well-being

In this research, virtually 56% of the students from both schools mentioned that during the intervention, they have experienced about well being and among them, 25% were girls and 31% were boys.

School-A girls recorded their thoughts about how Olympism lessons have encouraged them to enhance their well being. A girl of School A commented:

We can live healthily when we play sport. If we keep our fitness from a young age it will be an advantage when we grow up.

School-A boys appreciated the advantages of participating in Olympism lessons which gave them a proper understanding of well being. One boy commented:

It was very useful that we learned about well being from Olympism lessons. Well being means not only the fitness; it includes the way of living healthily.

Similarly, girls of School-B felt that they became more aware of well being during the Olympism lessons than in previous learning.

Olympism lessons promoted our healthy living skills.

We understood that our well being is very important not only for us but also for the society we live in.

School-B boys reported that they have positive early memories of well being but suggested that the process of learning Olympism much enhanced their knowledge of better living. One boy commented:

The way they taught of better living during these lessons was interesting. We knew some of these things earlier but we learned more new things during these lessons. For example I knew that exercise is important for healthy living. But I didn't know about mental fitness before these lessons.

Results show that students of experimental groups of both schools had similar experiences about well being. Both school students were able to explain the importance of maintaining own fitness, and advantages of attaining a physically and mentally fit personality. It is also discovered that girls and boys of both schools expressed their understanding and experience of healthy living through sport participating.

5.3.8. Experience of humanitarianism

In this research, almost 50% of the students from both schools mentioned that during the intervention, they have experienced about humanitarianism and among them, 31% were girls and 19% were boys. On a very positive thought, girls of School-A commented that their learning experience about humanitarianism grew through these Olympism lessons. They were very useful to enhance their social contribution in the community.

When we play together we should feel that we are all the same in the sense that we all want to have fun. So what we need is to be more empathetic.

Tamils, Singhalese and Muslims; they are all people aren't they? We shouldn't hurt anybody. This is what we want to live in harmony.

School-A boys described how their early impressions of humanitarianism had changed after participating in Olympism lessons. A boy of School A stated:

Earlier, I thought all good things belong to our family only. But now, I realized how to think positively about other people who were unknown to us. As we are all human, we should help out each others. Doesn't matter where you are and what you do.

In response to the question what students have learned from the series of Olympism lessons, girls of School-B seemed to have better experience of humanitarianism during the intervention.

A girl of School B stated:

Playing sport makes people connect. People from various ethnicities play sport together. Playing sports will help many people to connect as humans and make friendship.

Correspondingly, a boy of School-B commented:

I learned how to respect others and the importance of fair play while we are playing. This is a very good idea to think about others who play with us. They also like to win. So we must think about their happiness and try to play fairly. The most important thing is not to hurt anybody while playing. We must think all of us are human.

Statements made by the students reveal that in both schools regardless of their gender differences, have gained experience about humanitarianism. Student experiences focussed explicitly on importance of understanding empathetic situations, how to make everybody happy, and to think that all are human. Students also described their impressions of thinking about others beyond of their families and how this has helped them to experience humanitarianism.

5.4. First order theme three (Students' application)

This section outlines the data analysis categorised as first-order theme three. It contains students' general expressions on their application of CR and OE integrated model learning. In order to gain a better understanding of the applicability of what students have gained from the series of CR and OE lessons into their conflict resolution, interview questions were designed to find answers about what types of methods students have applied to resolve conflicts according to their knowledge gained from the series of CR and OE lessons. Students' reflections include experiences of how they have reflected about situations and how they have changed their reactions to conflicts after learning CR and OE integrated model lessons. Students reflected that they have used critical thinking, reflective judgment, decision making, and self-correction. These responses are acknowledged below as second-order themes.

5.4.1. Application of critical thinking

Fifty six percent students of both schools expressed their views; that they have learnt a lot about critical thinking during the Olympism lessons, which was useful to avoid unnecessary problems.

Among them, 31% were girls and 25% were boys. A girl of School-A revealed:

Now I am willing to hear other's opinions. I have learned that if I could change my previous bad behaviour, I will definitely have positive reactions from others in my group. So I need to change the way I am dealing with others.

The content of the students' interview statements indicated that the ways in which they learned about critical thinking during the Olympism lessons were helpful to apply for their conflicts. A

School-A boy noted:

During our lessons we learned how to think from others' views. When we were organising this year's cricket match, I asked all the participants convenient times and dates which helped a lot in the organisation of the match. If we listen to everyone's ideas it will not cause too many problems.

Similarly, one girl of School-B specifically mentioned that learning about critical thinking was very important to her for better living with her friends.

I always thought that my ideas were always correct. But when we were playing yesterday, I thought about what everyone else said and yesterday we didn't have any disagreements.

One boy of School-B explained in detail how he had been able to use this new knowledge of critical thinking when dealing with his friends.

One thing that causes conflict between us Tamils and Singhalese is not being able to share the playground. When we come early to the playground Singhalese students use to fight with us. Last week, I talked to some of those Singhalese and negotiated to share the playground. Now, we all can enjoy the playground without causing many conflicts. We play for fun not to cause fights.

Girls and boys of both schools reflected somewhat interest in application of critical thinking. Some student interpretations revealed that they are now competent enough to hear other peoples' voices and adjust their behaviours by acclimatizing to various situations. In particular, it was found that some students have identified the reasons for their conflicts and ways in which to avoid them by changing their way of thinking.

5.4.2. Application of reflective judgment

Reflection has been described as the ability to examine one's own actions, thoughts and feelings and thinking purposefully to gain new insights, ideas and understandings (Newell, 1992). In this research, 50% students of both schools revealed that they have tried to apply reflective judgement while resolving conflicts during the intervention. Among them 25% were girls and 25% were boys.

There was a strong impression from the statements of School-A girls, reporting that their learning of reflective judgment from the Olympism lessons was more commonly applicable to their daily confronted conflicts. Here is one of their statements about application of reflective judgment.

Yesterday, my sister told my brother off for being late to go to school. It was very unfair and I wouldn't tell off my brother like she did because it wasn't his fault having a flat tyre on his bicycle. She should have been more patient as it was beyond control of my brother.

Application of reflective judgment was highlighted by one of the boys of School-A as well:

Many of us in the team suggested to our team leader that we should cancel practicing cricket this week because we have a mathematics test coming up this week. But sadly he didn't listen to us even though not many turned up for practicing and he punished us by banning us from practicing for two weeks. If I was the team leader, I wouldn't have done that. Instead I would have listened to everyone and give priority to the most important.

Similarly, one of the girls of School-B stated application of reflective judgment into their personal conflicts was successful after participating in Olympism lessons.

Our neighbour complained that we are too noisy and my parents had an argument. Now we don't talk to each other. What we should have done is say sorry and minimise our noise levels. But my neighbour should have also been more polite and not cause an argument. However, I said sorry to his daughter and now we became friends again.

A boy of School-B who was a participant of the experimental group of this study shared the girl's views of reflective judgment:

My brother wore one of my T-shirts and I told my mum I don't want it any more. Because of that my brother didn't talk to me for a while. I should have washed it and wore it again then he wouldn't have been upset.

The experimental group students of both schools' had developed some applications of reflective judgement throughout their learning experience about CR and OE integrated model. Findings reflected that students were able to identify what jeopardised their conflict situations in the past and how to correct them at present. This bears witness that the CR and OE integrated model

learning opportunities significantly impacted on students' success in application of reflective judgements.

5.4.3. Application of decision making

It is found that most students were able to explain that they have tried to apply decision making explicitly while dealing with conflicts. Fifty six percent students of both schools responded about application of decision making and among them 31% were girls and 25% were boys.

Girls of School-A seemed to have an acute sense of decision making after participating in CR and OE integrated model lessons, as an example:

When we make decisions, we shouldn't be selfish. That's the important thing I learned from these lessons. So when I play with my team, I have to take decisions by using my tolerance.

Subsequently, when asked to give an example of application of decision making from one of the School-A boys commented:

In the past, it was difficult for me to make my own decisions without seeking advice from elderly. But fortunately from this programme, I gained confidence to make my own decisions.

School-B girls expressed about their applicability of decision making to their conflict situations and one girl revealed:

If someone gets disadvantaged from the decisions we make, the decision we had made is pointless. This will be a bad effect to lose a game.

School-B boys considered that learning and experiencing about decision making with practical activities during the CR and OE integrated lessons really helped them to improve themselves to adopt real life situations. A boy of School B stated:

Taking unfair decisions cause failure and conflict. So we must always make good decisions. I have now made good progress in making decisions in my team and everyone likes to work around me and be in my team.

With reference to the statements of the students, it seems apparent that students of both schools and genders have gained extensive experience in applying decision making into their real-life situations. Student experiences demonstrated that they have much confidence in applying correct decision making at correct time while living in the society. Students were also able to describe their improvements in confidence while out making decisions without the aid of teachers and parents. It is also found that some students were confident in taking sway over their emotions like selfishness and pessimism.

5.4.4. Application of self-correction

In this research, 44% of the students from both schools mentioned that during the intervention, they have learned how to apply self-correction while dealing with conflicts and among them, 19% were girls and 25% were boys.

School-A girls discussed that the understandings they had of the self-correction from the Olympism lessons was applicable to their real situations. A girl of School A stated:

In the past when I was playing with mates, I used to have many conflicts between others. But now I feel like I should think a little and be more flexible.

Throughout the time of learning Olympism, School-A boys revealed that their awareness of self-correction have very much improved. They felt that it was helpful to keep in touch with friends.

One boy commented:

When we played games, sometimes we win by cheating. I have now learned that it's wrong to do so and I don't cheat anymore. So now my friends like to play with me.

Interview with a School-B girl stated that her learning of self-correction so far has been deepened and solid with experiences after participating in the Olympism lessons.

In previous times, I always tried to be the first of having anything before my sister. But now, I realise that it is not the proper way to live. I must share with my sister whatever I get from my parents.

Boys of School-B reported that in many situations, they were clearly able to understand what went wrong and what they needed to do next according to their skills of self-correction learned from the Olympism lessons. A boy of School B revealed:

We used to only play with Tamil children. This is because we were told by our parents not to play with Singhalese people because Singhalese people may fight with us. Thanks to this programme we learned how we should live peacefully in this multicultural society. Therefore, we should be playing games with Singhalese and not be isolated.

Student interviews revealed that majority perceived CR and OE integrated intervention lessons clearly improved their application of self-correction. Boys and girls at both schools revealed self-correction as an essential feature of conflict resolution. Most importantly students' comments emphasised their comprehension of failures in the past and this will help them to be corrective in the future. Some students described their improvement in important qualities required for effective conflict resolution that include dedication, and flexibility.

5.5. First order theme four (Impacts of student engagement in CR)

This section outlines the analysis of the interviews categorised as first-order theme four. The first-order theme four presents the students' interpretations of their difficulties caused by family and social influences while attempting to apply the knowledge of Olympism into their conflicts. In order to determine whether students apply Olympism knowledge into their conflicts, interview questions were designed to find answers to what main barriers students are faced while applying Olympism knowledge into their conflict resolution situations. Students' reflections include experiences of how their families and society members have influenced to their conflict resolution skills. Students reflected that they have experienced parents' and family members' attitudes, as

family influences. Students' reflections also include experiences of how their societies have influenced their conflict resolution skills. Students reflected that pressure from peer groups, neglect from teachers, and socioeconomic status of the student are comprehended as social influences while applying CR and OE model learning into conflict resolution practice. These responses are acknowledged below as second-order themes.

5.5.1. Family influence

Steinberg & Silk (2002) propose that in order to understand family influence, it is important to disentangle three different aspects of parenting including; parenting style (which provides emotional context in which parent-child interactions occur), goals that parents establish for their children and, practices adopted by parents to help children attain those goals. In addition to the parent's involvement, it is also found that the students have been manipulated by other family members (siblings and relatives) influences, while they are applying Olympism lessons into conflict resolution. This section below outlines the students' interpretations on their difficulties caused by family influences while attempting to apply knowledge of Olympism into their conflict resolution.

Drawing upon the understandings derived from randomly selected experimental group students from both schools A and B in this study revealed that 25% boys and 25% girls from both schools confronted difficulties from their parents' and family member's attitudes when applying knowledge of Olympism into their conflicts.

School-A girls commented their experiences:

I am willing to play with everybody, but my parents don't like to see me playing with Muslim and Tamil girls.

My mother doesn't allow me playing with village girls. She only allows me to play with my relatives and children of her friends.

Subsequently, one of School-A boys reported:

My father thinks that I will be spoiled if I get together with village boys. So I can't make friendship with them.

School-B girls had similar experiences from their families. One girl of School B revealed:

My parents never visited any Singhalese house in our area. So I feel it is very difficult to introduce myself to them. How can I start talking?

A boy from School-B commented his experience:

My father warned me that he is going to punish me if he has seen me get together with village boys.

Some students from School-A and B commented that attitudes of their family members directly influenced their application of Olympism knowledge into conflict resolution.

One of School-A boys mentioned:

When my family members get angry with each other, they are always swearing. I wanted to stop this swearing but they don't listen to me. How can I stop swearing in my family?

Similarly one of School-B girls commented:

My elder sister is very aggressive. She always uses to fight with her friends for even very small incidents. Many times I have told her to be calm with her friends. But she never corrects her-self and never likes to get advice from me.

Comments on one of the School-B boys showed how he felt bad about his brother's aggressive behaviour.

My brother leads a gang in our residential area. So other boys at my age are afraid to be friendly with me. They think my behaviour also will be like my brother. But I am not like my brother. I want to learn and do a good job.

Results show that students in experimental groups of both schools had similar influences from their family members about conflict resolution. They explained how the attitudes of parents and

family members including siblings have negatively impacted on their application of learning into practice. It is also discovered that girls and boys of both schools expressed the influences from their families without any dissimilarities.

5.5.2. Social influence

Social influence is defined as a change in a person's cognition, attitude or behaviour that results from interaction with another person or a group, and is distinct from conformity, power and authority (Raven, 1992). Social influence occurs as a result of intervention with others who are perceived to be similar, desirable or expert (Rashotte, 2007, p. 4427). According to Rashotte (2007, p. 4427) people adjust their beliefs with respect to others to whom they feel similar in accordance with psychological principals such as balance. Individuals are also influenced by the majority; when a large portion of an individual's referent social group hold a particular attitude, it is likely that an individual will adopt it. Additionally, individuals may change an opinion under the influence of another who is perceived to be an expert in the matter at hand. In this study, I have found that the 62% students of both schools have been manipulated by social influences, while exercising Olympism lessons into conflict resolution and among them 25% were girls and 31% were boys.

The section below outlines the students' interpretations of their difficulties caused by social influences such as pressure from peer groups, neglection by the teacher and socio-economic status of the student while attempting to apply knowledge of Olympism into their conflict resolution.

5.5.2.1. Pressure from peer groups

There were no comments from girls of both schools on this topic. However, boys of both schools felt under pressure from their peer groups while applying Olympism knowledge into their conflicts. One of school A boys commented:

If we lose the game my friends are always put blame on other team that they have cheated. This happens only when we lose the game, because of my friends' deep aversion to give the win to others. Several times I explained them about fair play but it is very difficult to change their attitudes.

Similarly, School-B boys mentioned the difficulties from their peer groups when applying Olympism knowledge into conflict resolution. One boy stated:

My friends laughed at me when I said to them that we should play with Sinhalese boys. They were very cheeky to me and asked me whether I am going marry a Sinhalese girl one day and I felt very shy. They are unaware of resolving problems.

Student statements presented the idea that some boys in both schools have had negative influence from their peer groups. Particularly boys were reluctant to work against the word of their peers as they have realised if so they are risking their friendship. However, girls from both schools did not respond about pressure from peers.

5.5.2.2. Neglection by the teacher

Some students' statements revealed that they felt they need more attention and support from their teachers to encourage applying their Olympism knowledge into practice. A girl of School-A commented:

Name calling is very common in our class and it is the most influential fact to start a fight. Once I talked with my teacher that we need to stop name calling. She only laughed at me.

Boys' voices revealed similar experiences and a boy of School-A reported:

Every day when we play with the other group they are likely to cheat. We always hope our teacher will help to resolve this problem, because we can sort it by negotiation. Unfortunately, until today she (teacher) hasn't seen it.

Examples of students' comments below illustrate teacher's neglect has caused difficulties when applying Olympism knowledge into practice. One of School-B girls reported:

Student next to me is always verbally abusing another girl in my group and she is very innocent. I explained the student that abusing a sister-student is unethical and wrong. But in return she complained teacher that I have scold her. Teacher asked me to mind about myself and not to give advice to others.

Similarly one of boys of School-B stated:

Once I tried to explain one of our students in the group about his bad behaviour to others and stop his annoyance, but teacher didn't support me. She blamed me whether I am going to be the boss in my class and everybody laughed at me.

Statements made by students revealed that teachers play an imperative role in developing confidence in their students when apply learning into practice. When teachers neglected their students' problems in the experimental group, students of both schools faced many difficulties and demonstrated that students have lost confidence in applying their learning.

5.5.2.3. Socio-economic status of the student

In this research it is found that socio-economic status of a student can be an influence to his or her application of Olympism knowledge into conflict resolution practice and it was revealed that students of both schools experienced this situation. School A girls did not respond and one of the boys of School-A experimental group stated that because of his low socioeconomic status he was not able to apply Olympism knowledge into conflict resolution practice.

Most of the time, I am having ill treatment from my peer group because of my poor status. Most of my friends have money so they do what they wanted to do.

When they involved in a fight, they wanted me to support them. If not they will chase me out of the group.

It is also apparent from a girl's perceptions on her low socioeconomic status from School-B that it has impacted on her conflict resolution practice.

My mother works as a domestic servant in a house. A girl from this house goes to my school. She always likes to bully me with her friends. I am helpless because I have to think of my mother's job. So it is not possible to negotiate with her.

According to the statements made by students, it is clear that no matter of their gender; socioeconomic status has directly influenced the ability of the student to endorse application of learning into practice. It was also found that students representing the lowest socioeconomic status were the least to practice their learning in conflict resolution.

Throughout the interviews, majority of students perceived that they had social influences while attempting to implement their CR and OE integrated model of learning into practice. It was identified that pressure from peer group was the most influential for boys in both schools to endorse their practice of CR. In contrast, girls in both schools were not manipulated by their peer groups. Boys and girls of both schools revealed that the attention from teachers was an essential feature in practicing conflict resolution. But most importantly student comments enlightened the fact that there is a directly impact from socioeconomic status on applying their conflict resolution skills into practice.

In the above sections, I highlighted the results that interpret students' interview narratives which are categorised as first and second order themes. The section below demonstrates the student's narratives of the patterns of their practice of the integrated model learning.

5.6.Students' CR and OE integrated model learning into practice

In order to determine the application of CR and OE integrated model learning into practice, some interview questions were focused on student's insights of practicing conflict resolution during and after the intervention. The overall number of students who participated in the interview for answer questions related to CR and OE integrated model practice was n=16. Consequently, the findings of students interviews were categorised in three different levels according to someone who 'always', 'sometimes' or 'rarely' used knowledge of CR and OE integrated model learning into conflict resolution practice. Students were classified as 'practicing' the CR and OE integrated model learning in three different ways as follows:

1. The 'always' practices: students who practiced CR and OE integrated model learning in most aspects of their lives both at home and school
2. The 'sometimes' practices: Students who practiced CR and OE integrated model learning not on a regular basis but have used in some recent times
3. The 'rarely' practices: Students who practiced CR and OE integrated model learning very rarely (not often)

Interview results indicated that students were more enthusiastic in implementing four different approaches of their CR and OE integrated model learning into practise; critical thinking, reflective judgement, decision making and self-correction. Please refer to the table 5.3 below for the frequencies of student's CR and OE integrated model learning into practice.

Table 5.3. Frequencies of students' CR and OE integrated model learning into practice

Frequency	Critical thinking	Reflective judgment	Decision making	Self-correction
Always	12.50%	18.75%	18.75%	12.50%
Sometime	25.00%	18.75%	12.50%	25.00%
Rarely	18.75%	12.50%	25.00%	6.25%
Total Percentage	56.25%	50.00%	56.25%	43.75%

The section below outlines the students' interpretations on their use of four different approaches while attempting to apply knowledge of Olympism into their conflict resolution practice. This data further described by the bar charts below.

5.6.1. Students' critical thinking practice in conflict resolution

The data demonstrate that 56.25% students of both schools claimed to use critical thinking skills while dealing with conflicts and among them 25% were girls and 31.25% were boys. Among these 56.25% of respondents, 12.50% 'always' practiced critical thinking and 25% 'some times' practiced it. However, 18.75% of students have used critical thinking 'rarely' in conflict resolution practice. Below figure 5.1 shows the Levels of students' critical thinking practice (all the percentages were converted into 100%).

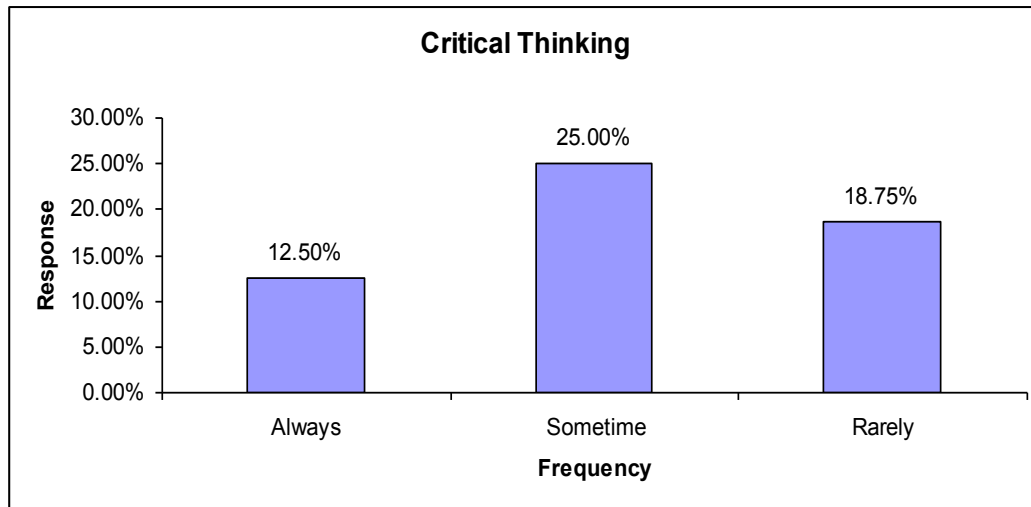


Figure 5.1 Levels of students' critical thinking practice

When considering the students' narratives, one girl from School-A indicated that critical thinking helped her when applying CR and OE integrated model into practice.

Yes, Now I am more confident to think again and again what will happen next before trying to solve a conflict than the past

According to School-A boys, critical thinking which they have learned from the Olympism lessons have helped them to practice CR effectively. A boy from School A commented:

Now I always think and re-think deeply what initiated a conflict, what went wrong and who were accused as wrong when I deal with a conflict

Examples of students' comments illustrated that thinking critically has much helped them when applying Olympism knowledge into CR practice. One of School-B girls reported:

When my friends get mad at me for some reason and stop talking, I often think and re think of ways in which we can be friends again

School B boys were also demonstrated similar ideas on how critical thinking has helped them in resolving conflicts.

We learned that it is a must to re think about a conflict situation if we need it to solve. Now when it's occurred, I always think how it occurred and the consequence. This makes me easy to deal with a conflict.

According to the statements made by students, it is clear that no matter of their gender or school (ethnicity); some students have 'always' used critical thinking to resolve their conflicts. However, it was revealed that some students of both schools have used critical thinking 'some times' while practicing CR.

One of School-A girls mentioned:

Now I find myself thinking about others' opinions while involving in a conflict...probably not all the time, but sometimes...

Similarly one of School-A boys commented:

Yes, I know that we must look at other peoples' perspectives and I am doing it. But I don't always do that because some are nasty.

Comments on one of the School-B girls showed that how she uses critical thinking at some time to resolve conflicts.

Sometimes when I deal with a conflict, I think and rethink what I could have done wrong to my friends to be treated that way they treat me.

Subsequently, one of School-B boys reported:

It depends on the conflict situation. When somebody hurts me physically, I cannot react to them politely. Whereas when we are arguing, we have time to think about things we are about to say.

interpretations of some students (no matter of their gender) of both schools revealed that they do not have many opportunities like other students to practice critical thinking while dealing with conflicts and they very rarely get opportunities to do so. One of School-A girls mentioned:

I come from a very poor background so I find it difficult to grasp attention from fellow students. Doesn't matter how polite I am or how fair of my thinking, others don't really care about me.

Subsequently, one of School-B boys reported:

My parents never let me speak to anybody who they have had clashes with in the past. Therefore, it is very rare to get a chance to talk about our wrong doings with them.

Statements made by students of both schools revealed that they have practiced critical thinking when applying CR and OE integrated model learning into practice at home and school. However, the level of their practice of critical thinking while dealing with conflicts was varied as always, sometimes and rarely.

5.6.2. Students' reflective judgment practice in conflict resolution

Students' interpretations reported that they would implement more of the competencies of reflective judgment into conflict resolution practice. Some students continued interest in practicing reflective judgment and found that 50% of students of both schools have used reflective judgment while dealing with conflicts. Among them 25% were girls and 25% were boys. Among these students 18.75% 'always' practiced of reflective judgment while dealing with conflicts and 18.75% 'some times' practiced. However, 12.50% of students have 'rarely' used reflective judgment into their conflict resolution practice. Below figure 5.2 shows the Levels of students' reflective judgment practice.

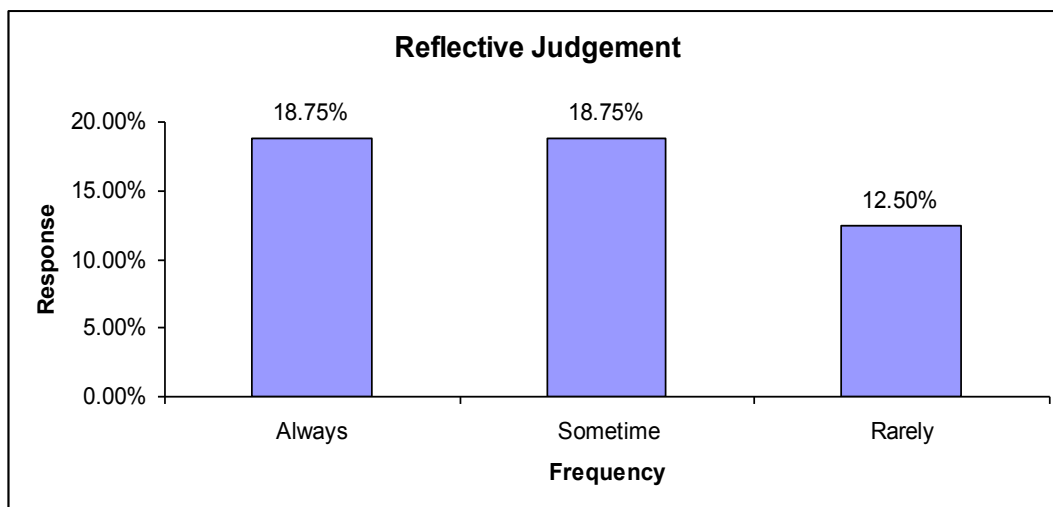


Figure 5.2 Levels of students' reflective judgment practice

From the specific comments on how students have practiced the learning from Olympism lessons, some school-A girls included that they have 'always' practiced reflective judgment while dealing with conflicts and have helped to change their thoughts and behaviours positively. One girl from School A stated:

My mother told me that she was very impressed at the way I had started apologising whenever I misbehaved at home.

Comments on one of the School-A boys showed how he felt about reflective judgment of his behaviour.

Before getting up to doing something with my friends, now I always tend to think what is the best and worst outcomes that could happen of doing this.

School-B girls expressed about their regular practice of reflective judgment in their conflict situations and one girl revealed:

Whenever a problem arises, I always try to find out who has been treated unfair.

Similarly one of School-B boys commented:

I'm not angry at my friends anymore, because of my wrongdoings played a big part in starting fights. I am always trying much more thinking about the consequences now.

It is also apparent from student's perceptions on how they used reflective judgment at 'some times' on their conflict resolution practice. A girl of School A stated:

You don't always see your mistakes in a snapshot. Sometimes when I play, I realised that I am knowingly hurting others. Now I don't hurt other children like that anymore.

Similarly one of School-A boys commented:

My friends need to realise that they are wrong as well. If I am the only one who think I am wrong, and others don't see what is wrong in that we are doing, it becomes hard for me to do the right thing, because everyone else have a different opinion about what is right and wrong.

Examples of School B students' comments below illustrate sometimes they have used reflective judgment to resolve their conflicts. One of School-B girls reported:

Sometimes our teachers favour one student over another. That makes me angry about those students because I think we are been treated unfair because they have things that we don't have. But I don't always think like that when we hangout or play together. It's just when teachers treat them special.

Similarly one of School-B boys commented:

Sometimes I am thinking of others and trying to understand the errors what I have done to them. But, honestly I can't be fair at all.

Although some students of both schools have practiced reflective judgment competencies 'always' or 'sometimes' when dealing with conflicts, some students were only able to practice 'rarely'. One of School-A boys reported:

Honestly, I don't usually have to think about others, because my friends never seem to care about others. Therefore, I often can't make a reasonable judgment on my own about others; rather it's rare I make a pure judgment on my own.

Subsequently, one of School-B girls reported:

It takes a long time to realise something I have done in the past was right or wrong.

Results show that students in experimental groups of both schools had similar experiences of using reflective judgment in their conflict resolution practice. They explained how the external influences like peer groups and teachers impacted on their application of reflective judgment into conflict resolution practice. It is also discovered that girls and boys of both schools expressed the external influences without any dissimilarities.

5.6.3. Students' decision making practice in conflict resolution

The present results suggest that 56.25% of students of both schools have used decision making skills what they have gained from the CR and OE integrated model into conflict resolution practice. Among them 31.25% were girls and 25% were boys. Among these students, 18.75% 'always' practiced of decision making while dealing with conflicts and 12.50% 'some times' practiced. However, 25% of students have 'rarely' used decision making competencies into their conflict resolution practice. Below figure 5.3 shows the Levels of students' decision making practice.

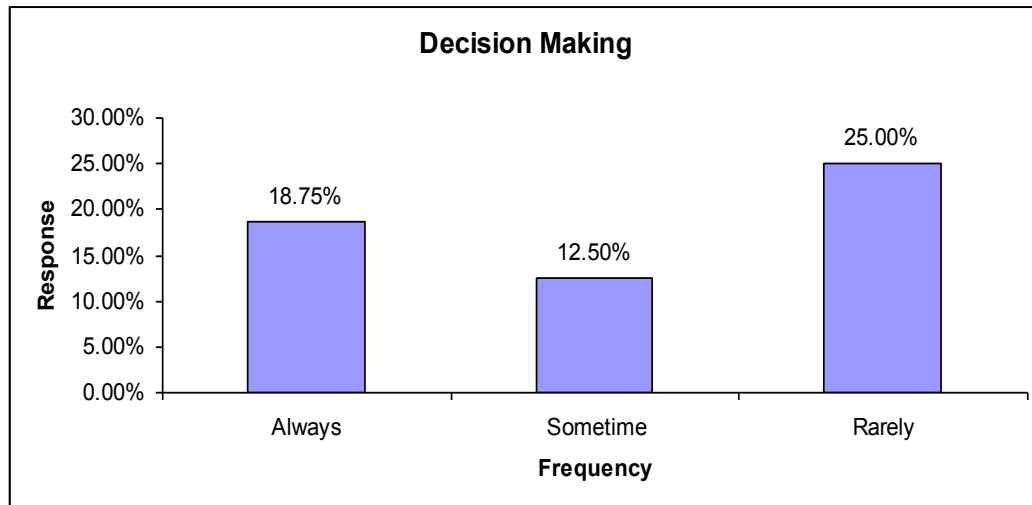


Figure 5.3. Levels of students' decision making practice

School-A boys described their learning of making correct decisions have impacted on their CR practice. A girl of School A stated:

I think twice before I say or do something now. It feels great when my friends say I've changed now and become more clam.

One of School-A boys commented the same idea:

I reckon that I now always trying not to make as many wrong decisions as I used to before

Some of school-B girls mentioned that they have always applied decision making competencies which they have gained from the intervention learning for conflict resolution at any where home or school. A girl of School B stated:

I can always solve problems of my own through my decisions now, be it at school or home.

Similarly one of School-B boys stated:

I feel now always I treat my friends way more fairly when we play than I used to.

Students of both schools explained how they have always practiced the competencies of decision making while resolving conflicts. However, interview narratives revealed that some students of both schools have practiced decision making only sometimes while dealing with conflicts. A girl of School A stated:

I make fair decisions sometimes. But if people keep pulling my leg all the time, I can't be nice all the time.

Subsequently, one of School-A boys reported:

Sometimes when I look after my school mates and show them that I care, they start making an advantage out of it and start controlling me sometimes. I have to act tougher in times like that.

Examples of School B students' comments below illustrate how they have practiced decision making sometimes while dealing with conflicts. One of School-B girls reported:

Most members in our play group have different opinion about things. Some times when I make a decision, others all disagree and I am on my own, no matter how correct I may be. Then I have to throw away my idea. But sometimes they are listening to me.

Similarly one of School-B boys stated:

It is difficult as a group. But some times when I have to make a decision by myself on behalf of others, I tend to take in to account of other people's perspectives as well, so we are all happy.

However, some students of both schools mentioned that they get only very little opportunities to practice decision making while dealing with conflicts. A girl from School A stated:

I am the youngest in my family and often I am left with a few or no options at all, I always have to stick to their decisions, therefore, no matter how good the decisions that I make, my family does not agrees with me most of the time and very rarely they agree with my decisions.

Boys' voices revealed similar experiences and a boy of School-A reported:

There is only a little use of all the team members thinking about anything because the team leader does not listen to us very often. It's very rare that others agree with any of our decisions.

A boy of School B stated his experience:

I always try to solve conflicts between friends in a sensible manner although sometimes I am not allowed to do so by my friends. Only with some of my friends that I am able to reconcile disputes.

According to these statements it is found that most students were able to explain that they have tried to practice decision making in different levels while dealing with conflicts at home and school.

5.6.4. Students' self-correction practice in conflict resolution

Finally, it was revealed that 68.75% of students have used self-correction competencies to show pathways to positive conflict resolution practice. Among the students 12.50% 'always' practiced of self-correction while dealing with conflicts and 25 % 'some times' practiced. However, 6% of students have 'rarely' used self-correction competencies into their conflict resolution practice.

Below figure 5.4 shows the Levels of students' self-correction practice.



Figure 5.4. Levels of students' self-correction practice

There was a strong impression from the statements of School-A girls, reporting that their learning of self-correction from the Olympism lessons was very important to practice 'always' when resolving conflicts. Here is one of their statements about practice of self-correction while dealing with conflicts.

Now I can better understand my wrongs at home and school. So I am always careful not to treat my friends wrong when we hangout.

Similarly one of School-A boys commented:

We should identify out own wrongdoings. We can't always correct others for what they are doing wrong. So I often think about when I might treat someone wrong and correct myself.

Comments on one of the School-B girls showed that how she uses self-correction at always to resolve conflicts.

I am very popular among my friends now because of my ability of solving problems effectively. I always try to balance the fairness among all our friends. First I am looking at me

Subsequently, one of School-B boys reported:

Now I am always trying to listen when my friends, parents and teachers point out something that I'm doing wrong. I need to avoid doing wrong.

It is also apparent from both schools student's perceptions on how they used self-correction at 'some times' on their conflict resolution practice. A girl of School A stated:

I might not be wrong all the time. But there are times that I genuinely understand I'm wrong. And sometimes I also think that no matter how correct we may be, we can't help but do the wrong because of friends' influence. It's hard to avoid wrongdoing sometime.

Similarly one of School-A boys commented:

My family members always think that others are wrong, no matter how much I convey that they are not (don't understand the rest). So I can't correct them.

Subsequently, one of School-B girls reported:

It often takes a while for us to understand that we are wrong. But when we turn back to correct our mistakes, we may as well have lost a few good friends. Sometimes I have understood that I am wrong and have apologised.

It is also apparent from both schools students' perceptions of how rare they practice of self-correction competencies while dealing with conflicts. One of School-B girls reported:

There are Sinhalese students travelling daily by our school bus. We learnt that if we want to be friendly with enemies we need to smile and talk with them. But I will never get a chance to talk with them because of my friend's advice.

Similarly one of School-A boys commented:

Even when I am behaving myself, my parents still complain that I am bullying my little brother. So often I feel like I shouldn't even try to correct myself.

Subsequently, one of School-B girls reported:

It's hard for me to correct myself when I am wrong because that means I have to listen to my mates at all time. I know most of them are wrong. So only with some good friends only I can agree.

These statements revealed that although some students of both schools have always practiced their CR and OE learning, in contrast some students have practiced conflict resolution approaches sometimes and rarely according to their conflict situations.

5.7. Summary of the qualitative findings

In this chapter, I presented qualitative results of the current study. The findings reflected students' perceptions on CR and OE integrated model lessons, whether they enhance their conflict resolution skills. The findings attempted to address this study's two key research questions and results have been categorised according to the themes that emerged. Themes were grouped as four first-order themes and twenty second-order themes. Three out of four first-order themes included a close inspection of what students have received from these CR and OE integrated model lessons with regards to conflict resolution knowledge and skills. These findings were explored as students' knowledge, experiences and application.

When individual statements were examined further, it became evident that students have confronted some difficulties in applying CR and OE integrated knowledge into conflict resolution. Therefore, the fourth first-order theme, which highlighted family and social influences, provided some insights into students' difficulties. Much evidence emerged about parents' and family members' attitudes expressed as family influences. Pressure from peer groups, neglect by the teacher, and socioeconomic status of the student were experienced as social influences while applying Olympism knowledge into their conflicts.

Interpretation of student's practice of the learning of CR and OE integrated model was the most important results indicated in this section. Students were classified as 'practicing' the CR and OE integrated model learning in three different ways as follows:

1. The 'always' practices: students who practiced CR and OE integrated model learning in most aspects of their lives
2. The 'sometimes' practices: Students who practiced CR and OE integrated model learning not on a regular basis but have used in some recent times
3. The 'rarely' practices: Students who practiced CR and OE integrated model learning very rarely (not often)

The findings suggest a fruitful discussion within the next chapter.

CHAPTER SIX

Discussion

6.0. Introduction

The purpose of this study was to discover the effectiveness of Olympism education lessons in resolving conflicts between primary School students in Sri Lanka. This study explored whether differences exist in students' CR and OE competencies before and after intervention. An analysis of the interviews was also undertaken to determine which conditions mostly facilitated positive change in students' CR and OE competencies after the intervention.

This chapter falls into two parts. The first section provides a synthesis of quantitative and qualitative findings. The second section presents the limitations of the research method, assumptions from results and relates the findings to the existing literature. Following this, I discuss the strengths of this study.

6.1. Synthesis of Findings

The findings are presented in two ways in this chapter. First, quantitative findings are discussed in relation to the hypotheses based on statistical results of the research. Second, qualitative findings signifying interview results which consider each of the two research questions are discussed in the subsequent section.

The following two research questions were explored in order to determine the overarching aim of this research were as follows:

1. What do Sri Lankan primary students learn about Olympism and its values from a series of lessons on Olympism education?
2. Can Sri Lankan primary students apply their knowledge of Olympism to resolve conflicts?

In order to answer these research questions, a set of sixteen hypothesis tests was conducted. The following section discusses the findings of these hypothesis tests.

6.2. Introduction to the quantitative findings of the study

As mentioned previously in chapter three, there were sixteen hypotheses generated in this study.

The following Table 6.1 shows the results of the null hypothesises generated in this study.

Table 6.1. The null hypotheses and the results

Null hypothesis	Result
1. CR competencies prior to the intervention	
(a)There would be no difference between groups within School A and B in their CR competencies before the intervention	Accepted
(b)There would be no gender difference within School A and B in their CR competencies before the intervention.	Accepted
(c)There would be no difference between School A and B groups in their competencies of CR before the intervention.	Accepted
(d)There would be no gender difference between School A and B in their competencies of CR before the intervention.	Partially accepted
2. CR competencies after the intervention	
(a)There would be no difference between groups within School A and B in their CR competencies after the intervention.	Rejected
(b)There would be no gender difference within School A and B in their CR competencies after the intervention.	Accepted
(c)There would be no difference between School A and B groups in their competencies of CR after the intervention.	Accepted
(d)There would be no gender difference between School A and B in their competencies of CR after the intervention	Accepted
3. Olympism competencies before the intervention	
(a)There would be no difference between groups within School A and B in their competencies of Olympism before the intervention.	Partially accepted
(b)There would be no difference between gender within School A and B in their competencies of Olympism before the intervention.	Partially accepted
(c)There would be no difference between School A and B groups in their competencies of Olympism before the intervention.	Partially accepted
(d) There would be no gender difference between School A and B in their competencies of Olympism before the intervention.	Accepted
4. Olympism competencies after the intervention	
(a)There would be no difference between groups within School A and B in their competencies of Olympism after the intervention.	Rejected
(b)There would be no difference between gender within School A and B in their competencies of Olympism after the intervention	Accepted
(c)There would be no difference between School A and B groups in their competencies of Olympism after the intervention.	Accepted
(d)There would be no gender difference between School A and B in their competencies of Olympism after the intervention.	Accepted

The following section discusses the findings of the hypotheses testing.

6.2.1. Findings of hypothesis one

Consistent with the first hypothesis which predicted there would be a group difference in students' CR competencies prior to the intervention, the pre-test scores revealed that both the experimental and control groups of School A and B demonstrated equal competencies showing positive and negative attitudes towards CR. However, this study found that in both School A and B students' negative attitudes towards CR were relatively higher than positive CR attitudes.

As mentioned in the section 4.1, a $< .05$ of alpha level was set as the significant level of the testing. The pre-test findings further revealed that there were no significant differences in the positive and negative knowledge of CR between the experimental and control groups within the two different schools. However, the study found that in both Schools A and B students' negative knowledge of CR reached almost higher than the positive knowledge of CR. This equal positive and negative knowledge between the two groups may be related to the variable experiences and habits of their cultures and communities. This finding is consistent with the argument of Ramsbotham et al, (2005) who suggest that the way we deal with conflict is a matter of habit and choice, and furthermore, that it is possible to change habitual responses and exercise intelligent choices. It would appear from the study that current Sri Lankan programmes fall short of delivering the cognitive skills and motivation in students to change their habits and beliefs in resolving conflicts. Therefore, it becomes important that cognitive skills and the motivation needed to achieve conflict resolution needs further development in Sri Lankan schools.

The next part of the pre-test analysis examined the competencies of assertiveness and cooperativeness in CR among students. These findings also revealed that there was no significant difference between acquiring competencies that included assertiveness and cooperativeness in CR between the groups of School A and B. Therefore, the null hypothesis of "there would be no

difference between control and experimental groups' CR competencies prior to the intervention" was accepted. However, the study found that both School A and B student competencies of assertiveness demonstrated almost higher than the competencies of cooperativeness in CR. This is an interesting finding about displaying similar competencies of assertiveness and cooperativeness among the two distinct ethnic groups. This was probably because of the violence of ethnic conflict in their society may have resulted in both ethnicities of students having experienced aggressive situations in their lives. This finding supports Garca's (2001) conclusions that in conflict areas children are deliberately exposed to horrific scenes in order to harden them to violence. Some are forced to commit atrocities against their own families as a way of severing all ties with their communities. This study finding also supports Garbarino, Dubrow, Kostelny and Pardo's (1992) finding that the cycle of violence can become perpetual in areas affected by higher levels of community violence. Reaffirming this finding Huesmann (1986) emphasises that when children are continually exposed to aggression and violence, whether in the neighbourhood, at school, at home or on television, children begin to model it. This study suggests that in order to reach the goal of reducing conflict in both Sri Lankan Schools, students require more knowledge of and training in skills for cooperativeness.

One of supplementary hypotheses proposed was that there would be a gender difference in CR competencies before the intervention. Analyses of pre-test findings demonstrated that there was a significant difference in positive attitudes towards CR between genders of students in School A and this partially supported the null hypothesis. However, the study found that regardless of gender, in both Schools A and B students' negative attitudes of CR were higher than their positive CR attitudes. The reasons for this may possibly be attributed to violent attitudes encouraged by ethnic conflict in the society over the past three decades. This is consistent with Riegel and

Meacham's (1976, cited in Bush & Saltarelli, 2000) findings that socio-cultural attitudes and identities are a function of the interaction of the historical, socio-cultural milieu, individual factors and the physical environment. These findings indicate that students may benefit more from CR intervention if this followed a solid foundation in positive attitudes to CR in order to consolidate success in reducing conflicts.

There were no significant differences in the pre-test scores between the girls and boys of two different Schools (A and B) in terms of their current existing positive and negative knowledge about CR. The pre-test scores produced in this study found that in both Schools A and B regardless of their gender, students' preconceived negative knowledge towards CR was almost higher than positive CR knowledge.

The Univariate Analysis of Variance revealed that there were no significant differences between the pre-test scores for assertiveness on CR among genders of students in both Schools A and B prior to the intervention. However, there was a gender difference in school B cooperativeness. Therefore, the null hypothesis of "there would be no gender difference of CR competencies prior to the intervention" was partially accepted. However, this study discovered that students' CR competency existed on assertiveness and both School A and B had gained higher test scores than competencies of cooperativeness. This finding contrasts with Archer and Cote (2005) and Baillargen, Zacoollilio and Keenan's (2007) findings that boys are more aggressive than girls and that gender difference is found in physical and indirect forms of aggression. These contrasting results of the current study were possibly due to the impact of the enduring violent incidents experienced by children in this society regardless of their gender. Therefore, pre-test results suggest that in both Schools students require more exposure and competencies gained on cooperativeness in order to succeed the goal of reducing conflict.

6.2.2. Findings of hypothesis two

An interesting finding in this study was that after participating in the CR and OE intervention, experimental group students placed a positive competency transformation in conflict resolution. This study's post-test results support the hypothesis that there would be a difference between groups within school A and B in their CR competencies following the intervention. Therefore, the null hypothesis was rejected. The post-test data in this study revealed that the OE and CR intervention lessons were effective in teaching students how to resolve conflicts. This result supports Johnson and Johnson's (2005) study which has also shown that various types of CR training can be integrated with different curricula and concluded that direct instructions in CR are effective. Probably this result is because the CR skills which have been organised to serve group environments in this study have successfully helped students to interact with their peers. Edleson (1981) reported that groups present situations that are more applicable to the real world. Consistent with prior research (pre-test), the analyses of the post-test results demonstrated significant differences between the experimental and control groups on CR competencies. Students of experimental groups of both Schools A and B performed significantly better on CR positive attitudes, positive knowledge and cooperativeness than students of the control groups in both Schools A and B after the intervention. Therefore, this study suggests that the success of those lessons conducted in CR and OE integrated model increases the experimental student groups' positive knowledge, attitudes about CR and skills in conflict resolution by promoting less assertiveness but more cooperativeness.

Consistent with the supplementary hypothesis of predicting group differences in CR competencies after the intervention, the findings from the post-test revealed that negative attitudes on CR among control groups of both Schools were higher than in the experimental group. This finding

supports Johnson and Johnson's (2005) findings that the TSP (Teaching Students to be Peace Makers) training disseminated more positive attitudes towards conflict and that untrained students uniformly had negative attitudes towards conflict. In supporting Johnson and Johnson's (2005) previous findings, this study further revealed that after the CR and OE intervention, negative knowledge of CR among the experimental group students of School A and B both demonstrated a lower competency than the control group.

The second part of this study examined the competencies of assertiveness and cooperativeness of CR among the groups. Post-test analyses revealed that after the intervention, experimental groups of both Schools A and B significantly increased their competency in cooperativeness about CR. Post-test CR scores obtained on assertiveness for School A and B control groups were significantly higher than the experimental groups. This finding supports Deutsch's (2003) findings that a cooperative CR process leads to greater productivity, more favourable interpersonal and intergroup relations and more constructive resolution of conflict. The similarity of experimental groups' students CR competencies of cooperativeness is addressed in depth in the qualitative analysis section that follows.

When considering the findings of the post-test analyses that the effect of gender differences on attitudes in CR after the intervention in School A and B, the Mann-Whitney U test revealed that there was no correlation between girls and boys of either school in competencies in attitudes of CR. This was consistent with Johnson, Johnson, Dudley, Mitchell and Fredrickson's (1997) findings that there were no significant gender differences on their CR studies. The findings of this study indicate that positive attitudes gained in CR by girls in School A were lower than the boys. The converse was true for School B girls in that their acquisition of positive attitudes towards CR was higher than the boys. Negative attitudes in CR among School A girls was lower than the boys. In

contrast, in School B, girls demonstrated higher negative attitudes towards CR than boys. However, these findings showed little difference and were statistically marginal. Perhaps this small difference was due to the changing nature of the female role in the society and therefore, I concluded that there was no significant gender difference in the improvement in attitudes of conflict resolution.

The findings further revealed that there was no significant difference in the post-test scores for knowledge in CR between girls and boys of the two different Schools. The post-test analyses also revealed that there was no significant gender difference between the post-test scores for competency gained in assertiveness and cooperativeness of CR. These findings contrasted with the Borisoff and Merrill's (1998) findings which indicated that there were clearly differentiated communication styles between men and women, which were compounded by sex-trait stereotyping regarding issues of assertiveness, interruptive behaviour and perceptions of politeness. One could speculate that for this result from the current study was due to the student's equal access to being exposed to similar experiences, settings and people, as well as the opportunities to gain support from adults in society.

When considering overall findings of the post-test analyses for the existence of group differences in competencies acquired in CR between Schools A and B after the intervention, the Univariate Analysis of Variance revealed that there was no significant difference between groups in both Schools for their attitudes, knowledge and skills (assertiveness and cooperativeness) in CR. In respect to the total scores, it is evident that experimental groups in both Schools demonstrated significantly higher than their control groups for the positive attitudes, knowledge and cooperativeness developed in CR. In contrast, negative attitudes, knowledge and assertiveness to CR in both Schools' experimental groups were significantly lower than control groups. Perhaps

this is because the experimental groups in both Schools gained a great deal of conflict resolution learning and practice during the intervention with Olympism values through sporting activities in a supportive teaching-learning environment. This is supported by Honig's (1982, cited in Denham & Burton, 2003) finding that use of games format lessons, pictured distress, dioramas and behaviour incidents evoked children's empathy and sympathy, and helped them to learn how to share, help and comfort others. Reaffirming the finding Breunlin, Cimmarusti, Bryant-Edwards and Hetherington (2002) emphasise that violent behaviour is learned and can be prevented through teaching alternate behaviours. The above statement can be supported from this study in terms of evidence found that experimental groups of both Schools have learned to manage conflict in a positive manner after the intervention. The outcome in terms of what students have learned from the intervention is discussed in depth in the qualitative analysis section that follows.

Overall findings of the impact of gender differences on development of competencies in CR between Schools A and B post-test, the Univariate Analysis of Variance revealed that there was no significant difference for attitudes, knowledge and skills (assertiveness and cooperativeness) developed to facilitate better CR between girls and boys in either School. However, a minor difference in score for gender was found between two Schools, although this difference was statistically marginal. I was interested in identifying the underlying factors of why those girls and boys made no significant difference in gaining CR competencies. This is probably because their social interactions and lived experiences represent natural communities of reinforcement. Therefore, this finding seems to contradict Pendharkar's (1995) findings that there was a difference between boys' and girls' attitudes towards conflict.

6.2.3. Introduction to the findings of Olympism competencies

In order to answer the two research questions, this study examined data that delineated predictors of Olympism education from eight basic sections that included; negative and positive social aspects on Olympism, Olympism knowledge, negative social impact of Olympism, intercultural dialogue of Olympism, personal attributes, individual achievement of Olympism, and social contribution of Olympism. Further discussions in findings with regard to the hypothesis testing are as follows.

6.2.4. Findings of hypothesis three

The pre-test findings relating to Olympism competencies demonstrated similar competencies in positive social aspects on Olympism ideals, knowledge of Olympism, individual achievements and social contributions of Olympism between experimental and control groups within two Schools (A and B). However, the study found that there was a significant difference in the area of negative social impact of Olympism competencies between experimental and control groups in School A and the control group's competencies almost gained higher score than the experimental group. Negative social aspects of Olympism ideals, personal attributes of Olympism, and intercultural dialogue of Olympism competencies between groups of school B differed significantly.

Therefore, the findings partly supported the null hypothesis and the discrepancy of findings may be due to lack of knowledge, attitudes and skills as well as a negative social impact of Olympism and intercultural dialogue of Olympism. This suggests that there is a significant deficit in CR and OE programmes organised for the Sri Lankan primary students which should emphasise the importance of effective interventions and facilitation to reduce conflict. This finding supports the arguments of Loland (2001) and Tannsjo and Tamburrini (2000) that far too little is known about

the subjective meaning of the Olympic ideals, children's and adolescents' opinions about the Olympic values, and their estimation of desirable and actual ethical and moral values within the context of the Olympic movement (Telama et al, 2002, p. 17).

One of the supplementary hypotheses of this study proposed that there would be a gender difference in Olympism competencies before the intervention. The analyses of the pre-test results demonstrated that there was no significant difference between the gender of the students of both Schools A and B when considering the Olympism competencies except the personal attributes of Olympism in school B. However, some striking differences appeared between the partial correlation for girls and boys in personal attributes to Olympism. While, School A showed a difference between girls and boys, in contrast, there was no significant difference for competencies developed in personal attributes of Olympism between the School B girls and boys. In addition, School A girls were less competent than the boys in terms of their competency development in personal attributes of Olympism, on the contrary, there was no difference between girls and boys in School B. Perhaps this was a result of lack of ability, interest or motivation of Olympism competencies and a possible cause of their lack of achievement. Therefore, the null hypothesis of there would be no gender difference in Olympism competencies before the intervention was partially accepted. Accordingly, the pre-test findings suggest that girls and boys of both Schools require further education to succeed in the goal of improving cognitive and social skills through Olympism.

6.2.5. Findings of hypothesis four

Examination of the findings of the final hypothesis revealed that there was a significant difference between control and experimental group students' Olympism competencies in both Schools after

the intervention. The findings clearly demonstrate the effects of the CR and OE intervention has significantly improved experimental group students' Olympism competencies when compared to the control groups of both Schools. Therefore, the null hypothesis of "there would be no significant difference between control and experimental group students' Olympism competencies in both Schools after the intervention" was rejected.

The significant gains of Olympism knowledge and the positive aspects of Olympism indicate that experimental group students of both Schools have transferred the acquired knowledge into skills, and their competencies were higher than the control group. Significantly, the findings also indicated that the implemented treatment influenced and played a considerable role in improving the experimental group student's competencies particularly in intercultural dialogue and personal attributes, individual achievement and social contribution of Olympism in comparison to the control groups of both Schools. The experimental group students of both Schools also improved their ability to reduce negative social aspects of Olympism compared with the control group. This assumption was supported by the findings of Telama et al's study (2002) that Olympic ideals like fair play and individual fair play behavior patterns (high fair play factor) are strongly supported and accepted by all participants of their study.

Prior to the intervention, School A, control group's competencies gained a higher score than the experimental group in identifying the negative social impact of Olympism. However, findings revealed that after the intervention there was a significant improvement in experimental group's competency in identifying the negative social impact of Olympism when compared to the control group of both Schools. The explanation of these results may be associated with a number of factors. First, it may be the high effectiveness of the implemented CR and OE integrated curriculum model. This model was created to experience joyful learning and designed with

practical based activities. Second, it may be that the students' activities were useful, understandable and applicable for them. All activities were based on sports and most were carried out as outdoor activities. Finally, it may also have impacted on the effectiveness of teaching-learning process for students' achievements. Teachers who were involved in teaching this curriculum were trained on the subject knowledge and teaching methods and printed materials regarding teaching instructions were also supplied. Naul (2008) introduced knowledge oriented and experience oriented approaches for teaching Olympism and both approaches were applied at the intervention. This may have impacted on successful learning in Olympism.

One of the supplementary hypotheses of this study proposed that there would be a gender difference of Olympism competencies after the intervention. Interestingly, findings revealed that there was little difference of competencies between girls and boys within both Schools A and B of positive and negative aspects, Olympism knowledge, negative social impact, intercultural dialogue, personal attributes, social contribution, and individual achievement of Olympism. Nevertheless, these differences did not reach statistical significance. Therefore, accepting the null hypothesis, the analyses of the post-test findings demonstrated that there were no significant differences between the gender of the students of both Schools A and B when considering Olympism competencies. This finding is supported by the study of Telama et al (2002) that participants of both genders and representing different countries, revealed that human values and social virtues of Olympic ideals were very important for them.

There were no significant gender differences when considering Olympism competencies of positive and negative aspects, Olympism knowledge, negative social impact, intercultural dialogue, social contribution, and individual achievements of Olympism of girls and boys between Schools. This finding demonstrates that students of the experimental group of both Schools who

received the CR and OE intervention significantly improved at post-test, indicating that the CR and OE intervention facilitated Olympism knowledge regardless of their gender or ethnicity. However, there was a difference in girls' and boys' competencies in personal attributes of Olympism between Schools. Therefore, findings of this study partially supported the final null hypothesis that "there were no significant differences between Schools A and B girls and boys of their competencies of Olympism after the intervention". Reasons for the difference of competencies of personal attributes of girls and boys between Schools A and B may be due to the different personal behaviours and requires further in-depth investigation.

Overall, the key finding that surfaced from this study was the emergence of the change in experimental group students' CR and OE competencies. This change was:

- Increased competency for outcomes such as positive attitudes of CR, positive aspects of Olympism, knowledge of CR and Olympism, cooperativeness, intercultural dialogue of Olympism, individual achievement of Olympism, and social contribution of Olympism.
- Decreased negative attitudes towards conflict resolution, and the negative social impact of Olympism and assertiveness.

This quantitative finding is triangulated with qualitative findings and a further discussion regarding the change in CR and OE competencies will occur in the qualitative discussion section that follows.

6.3. Summary of quantitative findings

In summary, the quantitative findings demonstrated that students of both groups of Schools A and B no matter what their gender or ethnicity, showed similar competencies on CR and OE prior to the intervention. The study found that both Schools A and B students' negative knowledge

among CR were higher than positive CR knowledge. Also the assertiveness and negative attitudes to CR were higher than the cooperativeness and positive attitudes to CR of both School students. Therefore, the pre-test findings revealed that the significant deficit in CR knowledge programmes organised for the Sri Lankan primary students should be observed and should serve to emphasise the importance of effective interventions and facilitation to reduce conflict.

Over the period of treatment, students of both Schools A and B experimental groups demonstrated improved knowledge of conflict resolution and Olympism and were able to change their negative attitudes of conflict resolution and consolidate their skills of cooperativeness. Consequently, the overall findings from the quantitative part of this study suggest that the combined CR and OE intervention which focused at improving conflict resolution skills, demonstrated a significant influence on the student's conflict resolution competencies irrespective of gender. The next section provides a discussion on the qualitative findings of this study.

6.4. Qualitative findings

For a more complete consideration, sixteen randomly selected experimental group students (eight students, four girls and four boys) from both Schools were interviewed in this study. The relationship between Olympism and conflict resolution abilities was assessed in these interviews in order to understand the underlying factors that may influence successful conflict resolution.

In order to answer the two research questions mentioned previously, the study examined interview data that delineated predictors of Olympism and conflict resolution from three basic sections; conflict resolution and Olympism education integrated knowledge, conflict resolution and Olympism education integrated experiences and the application of conflict resolution and

Olympism education learning in authentic contexts. A discussion of the findings with regards to the research questions are as follows:

Research question one:

What do Sri Lankan primary students learn about Olympism and its values from a series of lessons in Olympism education?

6.4.1. Olympism can help to reduce conflicts

The research demonstrated that the application of integrated CR and OE intervention model can improve Sri Lankan primary school students' CR competencies. Most of the experimental group students of both schools mentioned that they did have sufficient CR and OE integrated subject knowledge and experience to cope with the conflicts they confronted daily. The interview results revealed that CR and OE integrated intervention knowledge and practice played a key role in Sri Lankan primary students' efforts to identify, comment on and resolve conflicts. As previously mentioned in the findings in section 6.2.5, the changes emerged in the experimental group student's CR and OE competencies and these were supported by the interview results of this study.

There was marked improvement for outcomes such as positive attitudes of CR, knowledge of values, perspectives of sport, social exploration of sport, aesthetic realism of Olympism, knowledge of historical value of Olympism, knowledge of the body, experience of team spirit, self confidence, benevolence, openness to change, cultural cohesiveness, wellbeing, humanitarianism. In addition, there were also an improvement for students' application of critical thinking, reflective judgment, decision making, and self-correction in conflict resolution. In addition, there

was a decrease in negativity towards attitudes of CR, injustice, inequality and assertiveness in conflict resolution. This is commensurate with previous findings of Greenburg's (1996, cited in Heydenberk, & Heydenberk, 2005) study which suggests that conflict resolution programmes that provide students with opportunities for skill development in a cooperative context are related to significant increases in cognitive skills. However, all students responded to the CR and OE questionnaires and interview results showed that some students responded neither positively nor negatively and were unable to describe their conflict resolution application. I reflected that this might be because they may not have the sufficient competencies in positive CR yet, suggesting that student understanding of the CR and OE integrated model depends on their basic learning skills development. This suggests that the ability to understand and practice the CR and OE integrated model is directly influenced by student's development levels of learning skills.

It is also found in this study that some students constantly repeated competencies in their own way and could not follow the new conflict resolution methods of the CR and OE integrated model. They showed lack of competencies in CR and OE learning concepts and appeared not to be able to put their CR and OE skills into practice. This could indicate that these students were not able to catch up with their fellow students in these CR and OE measures although they had already participated in the CR and OE integrated intervention lessons. This is supported by Wang's (1992) findings that meta-cognitive competency or the ability to reflect and exhibit self-regulation over one's thinking is one of the most important differences between low-achieving, at-risk children and their more academically successful counter parts. UNESCO (2004) emphasises that basic skills, judgement skills, reasoning skills, communication skills, interpersonal skills, management skills and technical skills are associated with the six pledges of UNESCO's 2000 culture of peace manifesto. These skills are important in enhancing students' conflict resolution competencies. It

was probably due to the weak competencies of different literacy skills (in their broadest sense) mentioned above, that students did not make any elaborative connections with effective conflict resolution strategies in this study. Students who show weakness in CR and OE competencies need to be assisted in their studies of these topics. It can be concluded that to bridge the wide gap between the performances of the students of high and low competencies of CR and OE, there should be further research and support to enhance their different literacy skills. These findings suggest that students' conflict resolution abilities may have been influenced by underlying differences in literacy skills in the process of achieving conflict resolution competency development.

6.4.2. 'Constructive' conflict resolution competencies

Constructivism's central idea is that "human learning is constructed, that learners build new knowledge upon the foundations of previous learning" (Hoover, 1996, p. 1). This author points out two components in constructed knowledge; first, learners construct new understandings using what they already know (learners continue learning with previous knowledge and previous knowledge influences what new or modified knowledge they will construct from new learning experience). Second, learning is active rather than passive- learners confront their understanding in light of what they encounter in the new learning situation (Hoover, 1996). Findings of this study further showed that both schools' experimental group students demonstrated transfer skills of their improved 'constructive' CR and OE competencies. This was shown by their significant improvement in the conflict resolution knowledge, attitudes and experiences synchronized with their achievements in conflict resolution competencies. The following quote is an example of a number of similar quotes which suggests students' constructivist CR and OE competencies:

We had to work as a team all the time and we had some disagreements between team members. Some of us got into arguments, but we were able to negotiate and we were friends again and eventually worked together. We were able to finish the task very easily.

This suggests that the CR and OE intervention was not only effective in enhancing CR and OE competencies, but also helped students to learn in a co-constructive manner. This is supported by Johnson and Johnson's (1979) findings that when students are involved in a constructive conflict or controversy, they were able to predict subsequently what line of reasoning their opponent would use reducing cognitive bias.

Both Schools' intervention groups gained CR competencies and they were categorised according to the Biggs and Moore's (1993) knowledge categorization; declarative, procedural and conditional knowledge. This categorization emphasised what students perceived as their positive knowledge, attitudes and skills in terms of the teaching-learning process of CR and OE integrated model. The following table 6.2 shows the knowledge themes generated from the descriptive interview results according to the research questions.

Table 6.2 Themes of knowledge emerged from the interviews

Research question	Knowledge themes
1. What do Sri Lankan primary students learn about Olympism and its values from a series of lessons on Olympism education?	<ul style="list-style-type: none"> • Declarative knowledge • Procedural knowledge
2. Can Sri Lankan primary students apply their knowledge of Olympism to resolve conflicts?	<ul style="list-style-type: none"> • Conditional knowledge

Biggs and Moore (1993) defined declarative knowledge as descriptions of facts to theoretical explanations of them (knowing the situation). It is the part of knowledge that describes how

things are. Things/events/processes, their attributes and the relations between these things/events/processes and their attributes define the domain of declarative knowledge (Uluoglu, 2000).

Students' interview results revealed that after participating in the CR and OE intervention, they gained declarative knowledge of values, social exploration, knowledge of perspectives of sport, knowledge of aesthetic realism, history and knowledge of the body. Despite their gender, experimental groups in both Schools showed similar responses to their learning outcomes of Olympism. Students were capable of understanding aspects of sports participation which included its importance and social recognition.

Students of both schools demonstrated their insight into social explorations and provided clear views of how Olympism refuses discrimination, but encourages acceptance of various sporting cultures. Students also believed that the beauty of Olympic Games made them embrace the significance of cultural integrity. They were able to develop an understanding of ceremonial presentations and empathy about how people feel unity through Olympic ceremonies. Interviews with students revealed that in both schools, girls and boys expressed their ideas of the historical value of the Olympics. Students appreciated that Olympism has descended from ancient Olympia and were inspired to express their ideas providing inter-relations to the past and present nature of Olympism. This finding supports Binder's (2000) who posits that implementing imaginative activities would support and affirm the development of behavior related to the Olympism.

Another point worthy of discussion is students' awareness of the importance of maintaining a healthy body. Students were able to provide examples from their knowledge of gaining a fair balance in mental and physical fitness. Some students were able to eliminate their

misconceptions about maintaining their bodies (health) after participating in the CR and OE integrated lessons. For instance:

I used to think that getting sick is good as I get to stay at home. But after participating these lessons I realized that getting sick is not really a good thing when we think of our personal reputation.

Most importantly, students explained their increase in understanding of how society welcomes healthy people and the importance of good health to enhance their personal reputation among others. This suggests that students have constructively learned facts and theoretical explanations of Olympism, knowing the situations of Olympism. This finding supports Naul's (2008) argument that "an education that follows the principles of eurhythmy for body and mind requires mutual interpretation of physical, social, moral and cognitive education through the medium of sports" (p. 26).

Biggs and Moore (1993) suggest that knowledge leading to action (what to do) or how to perform various cognitive activities are the explicit forms of procedural knowledge. Uluoglu (2000) suggests that procedural knowledge is the knowledge of how to perform or how to operate something. Students' interview results revealed that after participating in the CR and OE intervention, they have gained procedural knowledge by experiencing team spirit. Boys and girls of both schools revealed that team work was an essential feature of critical thinking about other's bodies (them) rather than my own body (me). For example:

I learned that I should not only care about myself but also to care for others.

Some students were able to describe the importance of team spirit in society and most realised that the team spirit destroys the walls of enemies and encourages friendship. This finding supports Ewing's (1999) argument that playing as a team teaches youth to work with others, a

skill that could have lifelong benefits. Students described that experience of leadership was also useful for them to understand the cultural cohesiveness.

It was also found that students were able to experience wellbeing, benevolence, cultural cohesiveness, openness to change and humanitarianism throughout the CR and OE intervention. It was evident that students from both Schools have gained broad experience about self-confidence. Students' experiences demonstrated that they have much confidence in living harmoniously in society, an increased awareness of how to maintain patience with others. This finding supports Ewing's (1999) argument that developing a positive sense of self-involvement in sport activities can assist children in learning what is right from wrong.

Students also described their improvement with confidence about managing things without teachers' and parental help. It was also found that some students were confident to take control over their emotions. It was clear that majority of students believed that CR and OE integrated intervention lessons improved their experience in kindness and forgiveness. Boys and girls of both schools revealed that benevolence was an essential feature of thinking about others and expressed their experience of openness to change. Students learned to change their thinking, encouraging fellow students' sport participation and changing their sporting team mates. This finding supports Ewing's (1999) findings that participation in sport extends the learning of social competence by teaching children to cooperate with their teammates and opponents as well as abide by the rules. This finding also supports Patsantaras's (2008) finding that Olympic education takes on the character of a clearly ethical education which is based on athletic activity and consequently physical activity. In this study, students carefully discussed their learning of CR and OE integrated model and recognised their own growth through cultural experiences during the intervention. Common topics that students explored in the interviews were that they improved

experience of treating people equally from different ethnic backgrounds, and respecting achievements of other ethnic groups. For instance:

Playing sport makes people connect. People from various ethnicities play sport together. Playing sports will help many people to connect as humans and make friendship.

It was found that in both Schools despite their gender differences, students gained an understanding of humanitarianism. Student experiences focused explicitly on the importance of understanding empathetic situations, how to make everybody happy, and to be aware that all are human.

Conditional knowledge refers to both knowing about the situation (declarative) as well as what to do (procedural) (Uluoglu, 2000). In other words, conditional knowledge means knowing when and why a procedure is appropriate. Knowing that you know, and knowing when you don't know, are aspects of conditional knowledge that are basic to virtually any complex performance (Biggs & Moore, 1993, p. 8). In this study students' interview results revealed that CR and OE interventions greatly improved their conditional knowledge by providing opportunities to apply the knowledge and experience of critical thinking, decision making, reflective judgment and self-correction in their daily conflicts.

Student interpretations revealed that they were competent enough to assess other people's opinions and adjust their behaviors by acclimatizing to various situations. This findings supports Hersh, Paolitto and Reimer's (1979) who state that "figuring out what is fair and learning how to cooperate and share are what interests elementary school youngsters, because they are developing the capacity to understand that other people see the world differently such as cooperative problem solving" (p. 135).

The experimental group students of both schools' had developed some applications of reflective judgment throughout their learning experience about CR and OE integrated models. Findings reflected that students were able to identify what precipitated their conflict situations in the past and how to correct them. It seems apparent that students of both schools and genders have gained extensive experience in applying decision making into their real-life situations. Student experiences demonstrated that they have much confidence in applying the correct decision making at the correct time while living in the society.

Boys and girls at both schools revealed self-correction as an essential feature of conflict resolution. Most importantly students' comments emphasised their comprehension of failures in the past and this will help them to be corrective in the future. These examples suggest that experimental group students of both schools have been able to construct their conflict resolution competencies after learning the intervention lessons. This is supported by Wittmer and Honig's (1994) finding that when children study a comprehensive conflict resolution programme, even 'aggressive and shy' children become more positively social within three months and increased positive social functioning is associated with children's ability to think of more strategies when problem solving.

6.4.3. CR and OE integrated model improved students' literacy skills

The integrated CR and OE model curriculum have stimulated both schools' experimental group students' critical thinking and helped them to explore their own bodies and other people's bodies and wellbeing. During the CR and OE intervention students were able to learn more complex ways in which people could gain confidence through critical physical literacy. The motivation, confidence, physical competence, understanding and knowledge to maintain physical activity at

an individually appropriate level throughout life are means of 'physical literacy' (Whitehead, 2007). In this study, students learned to find answers to critical questions as follows;

How can I maintain my body to be healthy/physically fit?

How can I help my fellows to keep their bodies healthy?

How can I balance my physical and mental wellbeing?

How can others balance their physical and mental wellbeing?

How can I provide support for other's well being?

Why are physical and mental fitness important?

What is my physical ability and what are other's physical abilities?

There are two possible reasons for critical answers provided by students. First, the CR and OE integrated intervention curriculum they used was real and meaningful in social life skills and stimulated students to have greater critical insight into their body and physical strength. Second, students were always associated with cooperative group work activities which involved a considerable amount of peer interaction during the intervention. Therefore, students were able to discover for themselves that the importance of body relates to 'other people'. For instance, after participating group work during the intervention, students were able to identify the importance of thinking 'us' and 'we' rather than thinking of 'me' or 'I'. The following quote is an example of a number of similar quotes which suggests students' physical literacy:

Just as we look after our bodies we should also encourage our friends and family to take care of their bodies too.

This is supported by views of Katz (1985) that young children's spontaneous and contingent social interaction with adults and peers is important educationally and has a powerful effect on their cognitive development. Interview results revealed that most of the students of both schools experimental group remained positive and considered the intervention personally fulfilling the CR

improvement by learning how to deal with others' bodies optimistically. This constructivist learning of students' is identified as critical physical literacy.

The CR and OE integrated model also has broadened both schools' experimental group students' understandings of social literacy (ways of living) in the society. 'Social literacy' concerns itself with the development of social skills, knowledge and positive human values that engender the desire and ability in human beings to act positively and responsibly in a range of complex social settings (Davison & Arthur, 2002). The CR and OE integrated model themes (multiculturalism, tolerance, equality, respect for others etc.) were linked to 'realistic representation' of the causes of conflicts in the society (for instance; students learned lack of tolerance will cause conflicts, neglecting of respecting others rights will lead to a problem). This is supported by Stinson's (1990) findings that the use of a selection of realistic causes of conflicts in the society enabled students to "feel connected with, and make sense, of the world we live in" (p. 137). In the current study, students were able to use many concepts such as tolerance, benevolence, and respect for others posited by the CR and OE integrated model when dealing with peers, family members and other people in the society. An example of this was the use of 'tolerance' while playing with peers and the use of 'respect for others' to convey friendship with students of other ethnic/cultural backgrounds.

Another finding was students' habitual changes to accept the knowledge, skills and attitudes of each member of their learning group (supporting and accepting others). This finding supports Hunterformer's (2001) finding that Olympism encourages exploration of self and how self relates to community in a local sense, and the smallest local actions accumulate and make an important global contribution.

In this study, students saw sporting activities in the intervention as novel, enjoyable and were excited. These sporting activities practiced in the intervention provided students with clear realistic images that they could use to make sense of the fair play. It also facilitated interpretation of their positive CR and OE learning outcomes. This is supported by Cross and Jones (2007) who suggest that the first stage of the Olympic ideal is to learn life skills through sport and the second is for the participant to effectively transfer these skills to other life domains. While participating in sporting activities during the intervention, students were asked to use variety of strategies in team building and encouraging friendship. This may have helped to extend students' insights on social harmony and foster their better living skills and future decision-making. This suggests that the teaching-learning process of the OE and CR integrated model provided an appropriate implementation in social literacy (ways of living) with the purpose of resolving conflicts. This supports Kapov and Haywood's (1998) finding that cooperative, shared activities under mutual control would help to develop meta-cognitive skills in children.

Dewey (1933, p. 9) defines reflective thinking as "active, persistence and careful consideration of any belief or supported form of knowledge in the light of grounds that support it and the further conclusions to which it tends". The use of 'reflection' facilitated the student's critical literacy in this study. The word 'critical' notes careful, exact evaluation and judgement (Princeton University, 2003, cited in Duffy, 2005). The learning of critical thinking played an important role in developing students' positive conflict resolution competencies during the intervention in this study. For instance, when students learnt about conflicts around them, they were asked to critically inquire about the causes and effects of the conflicts and to reflect critically about the people involved in disputes, why they were involved, and what went wrong.

Eventually students were able to construct new knowledge and personal perspectives to gain new insights into critical conflict resolution. This is supported by Heydenberk and Heydenberk's (2005) study that fourth and fifth grade students increased in use of meta-cognitive strategies as a result of placement in conflict positive classrooms that fostered reflective thinking. In the current study, students' reflective thinking was critically interrelated with the CR and OE integrated model themes such as multiculturalism, tolerance, fair play, respect for each other, equality, friendship and non-discrimination. Therefore, students built a personal knowledge base in new areas of interest which included the underlying challenges for reconciliation such as, injustice, inequality, power imbalance etc. Furthermore, students adopted a critical approach to learning of how to remedy these imbalances.

This finding supports Lederach's (1997) view that "conflict transformation must consist of multiple interventions, roles and functions depending on the stage of conflict being addressed and the need for a comprehensive, integrated and strategic approach to the transformation of deep-rooted conflicts" (p. 23). This finding shows that students' distinguish ways of thinking about information use which apply to the conflicts that they encounter. Eventually students were able to appreciate and recognise the socially distributed phenomenal of conflict resolution literacy.

Overall, students' interpretations revealed that in their understandings of the CR and OE integrated model, they were able to combine the key learning areas of:

1. Physical literacy (body)
2. Social literacy (ways of living)
3. Critical literacy (reflection)
4. Conflict resolution literacy (joy in effort)

Students also revealed that they felt comfortable with and were skilled at combining the four literacies in ways that encouraged joy and a dynamic quality in students' CR learning. Therefore,

the study suggests that after participating in the intervention of learning the CR and OE integrated model through sporting activities, students were able to practice effective conflict resolution competencies.

6.4.4. Personal competencies transformed to the social competencies of CR through four learning stages

As learning is complicated in a post-conflict society, it is important to find out how students' learning is traumatized by war. I selected transformative learning theory to support my findings. This emerged because traumatize situation in Sri Lanka has changed peoples' lives. When learners begin to re-evaluate their lives in response to life experiences (may be life changing events like a death of somebody, manmade disaster) and re-making themselves is the 'transformative learning' (Mezirow, 1996). Mezirow (1996) developed this theory based on two concepts; meaning schemes and meaning perspectives. Common themes of Transformative Learning theory are disorienting dilemmas (a mismatch with knowledge, beliefs and values), critical reflection (recognition that one's discontent and the process of transformation are shared) and rational discourse (explorations of options for new roles, relationships and actions) (Mezirow, 1996, p. 17). The finding of this study supports Mezirow's (1996) Transformative Learning theory.

According to the pre-test results it was identified that at the beginning of the intervention students had mixed (positive and negative) ideas and free exploration about conflicts. It was also found that students' competencies in CR were generally associated with their body. For instance, pre-test results revealed that students' conflict resolution knowledge, attitudes and skills were associated with their self-preservation. This suggests that before the intervention most of the students had defined conflicts from pessimistic personal views, or opinions on stereotypes.

Students explored their CR ideas based on the image of their body and also in consideration of their physical ability when dealing with conflict. This was probably because students tended to relate conflict resolution with multifarious ideas including stereotypes and misunderstandings as a result of the violent experiences in their society. Interview results revealed that prior to the intervention each student had tried and always expected to empower him/her self by highlighting 'I' rather than 'them' when dealing with conflicts. This quote below is an example of a number of similar quotes which suggest students' ideas about conflict resolution:

I used to get really angry at very little things

Also students had been more likely to follow their parents, family members, peer groups or social group's conflict resolution strategies. It seems that students have had 'floating' experiential learning of conflict resolution. Therefore, students were confused and unfamiliar with selecting appropriate conflict resolution strategies according to the ongoing situation. This stage, discovered by Mezirow (1996) is described as the 'disorientate stage' of transformative learning.

Subsequently, when the CR and OE integrated intervention was implemented students gradually received guided explorations from their teachers about their body structure and physical wellbeing (physical literacy), ways of living (social literacy), critical reflection (critical literacy) and finally, CR literacy. At this stage students were guided to note down and understand different views of conflicts that were not noticed most of the time. For instance the use of the term 'body' helped students to understand not only who I am (my physical ability), and why I need to keep up my physical and mental fitness, but also to think of how others maintain their fitness (other's physical abilities), how a person can help other's wellbeing and the importance of balancing physical and mental fitness in society. This is supported by Coubertin's (1936) view that:

Sport for the harmony of the human machine for the smooth equilibrium of mind and body, for the joy of feeling oneself more intensely (Coubertin, 1936, line, 6)

It seems that Coubertin expected to build up a better society by endorsing the 'balance development' concept for body and mind. The findings of this study revealed that Coubertin's above mentioned views can be applied to encourage better living among the younger generation.

The use of 'social literacy' helped students to understand ways in which their 'bodies' respond to the diverse society. Throughout the process of CR and OE integrated intervention students learned that harmony is one of the most important concepts required to live cooperatively and peacefully in society. Students also gained knowledge by understanding and applying social cohesion to their living conditions and agreed those were the best ways for better living. Critical literacy provided insights into students rethinking about the cause and effect of conflict.

As students improved their critical literacy competencies during their learning of the CR and OE integrated model, they were able to critically reflect on their involvement in conflicts, and the causes and consequences. The teaching-learning process of the CR and OE integrated model within the CR and OE curriculum allowed students to rethink their previous abilities by creating and developing new critical thinking for complex situations. Conflict resolution literacy granted the effective CR strategies, such as the knowledge of how to avoid aggressiveness, the usefulness of cooperativeness for conflict resolution, the importance of positive attitudes and the knowledge of CR, and how to reduce negative attitudes to conflicts. This learning stage is regarded as the perceptive stage of learning conflict resolution. Mezirow (1996) describes this learning segment as self-exam (critical reflection) of transformative learning.

As a result, students were competent in discovering their own conflict resolution methods and were able to adapt these methods into different situations. During the intervention process, the experimental group students from both schools had the opportunity to 'interact' and to 'explore' the relationship between their own and others' bodies. During this time students reflected what went wrong and corrected themselves. Through the 'reflexivity' students learned how to change the ways of thinking (gradually conversed) of their body images and developed competencies in thinking of other people (critical reflexivity). For instance:

Whenever a problem arises, I always try to find out who has been treated unfair.

However, students took considerable time to consolidate their recently obtained skills. Through this critical reflexivity, and recognition most of the experimental group students of both schools were able to accept the need for a change in thinking about them and to find ways of living with the purpose of resolving conflicts effectively.

Through practical involvement, discussions and interpretations of critical thinking, students became aware of a 'way of living' (social literacy) that others in the world recognised and understood as the reality for them of how to live. Thus students were able to transform their thinking of ways of living from collectivistic to individualistic ideas. Students were enthusiastic in reconsidering their judgements of others. Students also strongly recognised the need for realisation of their ways of living and learned how to reconstruct their ways of living according to their real life conditions. For instance, students were able to integrate their CR and OE learning into their living situations outside of the classroom.

In the current research, students genuinely enjoyed changing situations through critical thinking and this joy in effort consolidated the students' experiences and reconstructed knowledge. Perhaps this is because effectiveness of the activities used during the intervention. This learning

stage is referred to as the acquisitive stage of CR learning. Mezirow (1996) introduced this learning segment as rational discourse of transformative learning.

Overall, students' post-test and interview results revealed that students' intervention learning associated with the four learning phases facilitated their CR competencies. It was also considered that the four stages of learning contributed to the effectiveness in improving experimental group student's CR competencies in both schools. See convention figure 6.1 below.

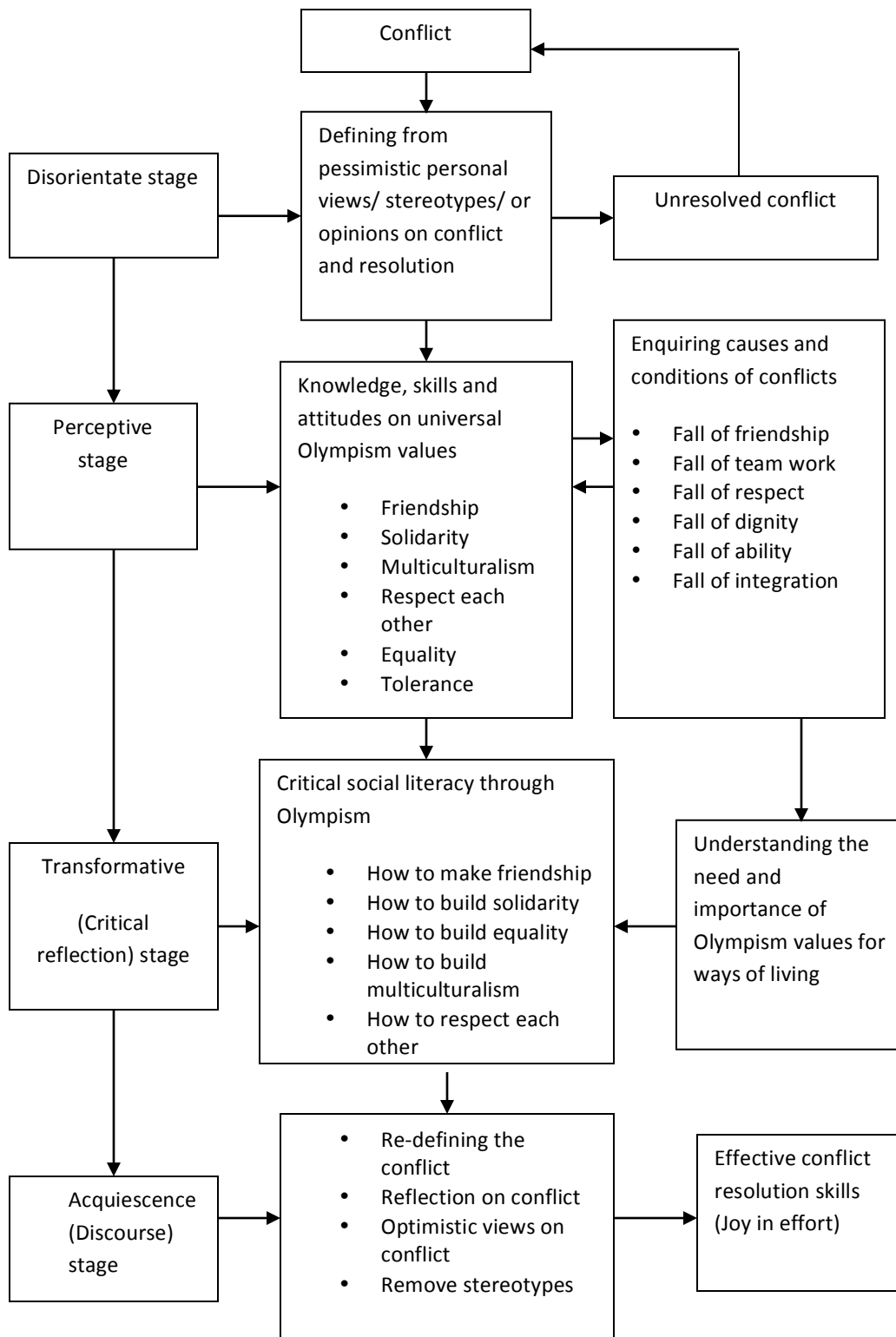


Figure 6.1. Model of conflict resolution through the concepts of Olympism

Throughout the above mentioned four learning stages, students exposed their competency in the understanding and development of dealing with complex situations, consolidated and extended their learning of conflict resolution and facilitated meaningful conflict resolution strategies.

6.4.5. Learning about diversity management through understanding multiculturalism

Another significant finding regarding CR and OE learning is that the use of the Olympic values of multiculturalism in this CR and OE integrated model helped students to understand clearly about the ethnic differences (racial differences) in their society, and substantially developed diversity management and citizenship competencies. For instance, Sinhalese students of School A talked about the importance of playing with Tamil students and Tamil students of School B talked about the importance of playing with Sinhalese students without any external motivation or asking them to talk about other ethnic people.

Commensurate with prior research, Avruch (1998) emphasises that culture is a key factor in the evolution and resolution of conflicts. This requires a clear understanding of what culture is, but also taking that understanding and incorporating it into a more effective conflict resolution process (Avruch, 1998). Strengthening the argument Deutsch (2003) suggests that the constructive use of conflict resolution skills is more likely if the social context is favourable to use. However, Day-Vines, Day-Hairston, Carruthers, Wall and Lupton-Smith (1996) point out that little attention has been focused on 'integrating diversity' as a conflict resolution program objective. In this study students statements revealed that they are keen on integration with other ethnic groups. Sandy (2001, p. 239) emphasises that "social emotional learning needs to be incorporated into conflict resolution and highlights the lack of social emotional competence such

as self identity, self control, appreciation of diversity and diverse values having a negative impact on effective conflict resolution”.

Parry (2006) emphasises that Olympism is a universal concept but the interpretation of the concept is culturally relative, since the ideas contained within Olympism generate their own meanings, language and practice. In this study, the conflict resolution object based on CR and OE integrated model, facilitated learning of multiculturalism in two ways: first students of both schools (Singhalese and Tamil cultural) learned aspects of multiculturalism, and through this learning students explored effective ways of engaging in different multicultural environments and dealing with problems and ways of living in a multicultural society. This is recognized as learning about ‘Liberal / benevolent multiculturalism’. May and Sleeter (2010) emphasise that “Liberal multiculturalism focus on getting along better, primarily via a greater recognition of and respect for ethnic, cultural and or linguistic differences” (p. 14). However, May and Sleeter (2010) further emphasise that “liberal multiculturalism abdicates any corresponding recognition of unequal and often untidy, power relations that underpin inequality and limit cultural interaction” (p. 14). There is also a degree of criticism of teaching about cultural differences, as liberal or benevolent multicultural educational approaches are likely to have at best only a mild and temporary effect (May & Sleeter, 2010). Banks (2006) points out that both cultural knowledge and knowledge about why many ethnic groups are victimised by institutional racism and class stratification need to be emphasised.

Second, to overcome the deficiencies above and the need to learn about multiculturalism, the integrated CR and OE model helped students to consolidate and extend their previous learning and experience of ‘critical multiculturalism’ (reflectivity of multiculturalism). Critical thinking on multiculturalism directed students to reflect about what went wrong and what went well when

dealing with multicultural people, their previous experiences of unequal power relationship, racism and discrimination and the learning and experiences of how to build solidarity across diverse communities. At this moment students were able to understand cultural diversity and how to manage their lives in a multicultural setting through critically and reflectively developed discourses. This is recognized as learning about 'critical multiculturalism' and according to Ukpokodu (2003, p. 19),

Critical multicultural perspective is a paradigm in which teachers and students consciously engage in the construction of knowledge, critique the various forms of inequalities and injustices embedded in the educational system, and strive to gain the empowerment needed to engage in culturally responsive and responsible practice

Reaffirming this view, May and Sleeter (2010, p. 14) hold that critical multiculturalism needs "both to recognise and to incorporate the differing cultural knowledge that children bring with them to school, while at the same time to address and contest the differential cultural capital attributed to them as a result of wider hegemonic power relations". During the CR and OE integrated intervention students had the opportunity for meaningful examination of their own and others' cultural identity. This is supported by Lassoued (1997) who states that one of the main objectives of the Olympism is educating individuals and teaching them to adapt to their living conditions.

The CR and OE integrated model activities also helped students to practice their spontaneous competencies to gain new insights and understandings of the United Nations approved universal rights of participation in sport, acceptance of difference, (pluralism) and respect for diversity, and UNESCO's theme of commitment to enhancing a culture of learning to live together. Critical multiculturalism helped students to reduce and resolve conflicts among other cultural groups. By providing a space to explore and practise critical issues of multiculturalism through CR and OE integrated model, students were able to recognise that sport provided a safer space for cultural

integration. Thus, this study supports Coubertin's comments that "Olympism is a destroyer of dividing walls" (Muller, 2000, p. 548).

6.4.6. 'Scaffolding knowledge' sustained learning Olympism concepts

Another major finding from this study is that students' previous learning about 'Olympic Games' was a very useful brainstorming tool for the key direction of the teaching-learning process of the CR and OE integrated model. Students talked about the beauty and the pride of the Olympic Games according to their previous knowledge. For instance:

For Olympics there are participants from every continent. When someone wins they play their national anthem. This is a great proud moment for that country.

This is supported by Jeffrey and Woods (2003, p. 79) who argue that "revisiting old experiences can be a way of 'scaffolding knowledge', which develops children's cognition and maturity by building on previous encounters". Organising activities meaningfully within the context of children's interests or a cross-curricular topic is important "because children make sense of and derive meaning from experience by means of classifying, categorising and ordering new information and new experiences and relating them to what they already know" (Whitebread, 1997, p. 17). Therefore, it was productive to start from previous learning of 'Olympic Games' which was really associated with the current study's topic of 'Olympism' for the accomplishment of the teaching of the CR and OE integrated model.

"Olympism as an ideal may in such circumstances be defined, not as a set of immutable values, but as a process for consensus construction in terms of values in the world of global sports" Chatziefstathiou (2005, p. 23). Chatziefstathiou (2010) further emphasises that there are two types of effects of Olympism such as demonstration effect and festival effect. As Olympic Games

exhibit the festival effect of Olympism, knowledge about Olympic Games would be important for initiating new lessons of CR and OE integrated curriculum in the Sri Lankan primary co-curriculum. For instance, students can learn the importance of the Olympic oath, and its importance today as well as about the nexus of the Olympic oath, the athlete and fair play. It was found that Sri Lankan primary students of both schools were well-informed and knowledgeable about the Olympic Games, Sri Lankan Olympians, world Olympians, Olympic sport, and Olympic ceremonial activities.

According to Bruner (1996) new knowledge is built or constructed on the foundations of previous learning. Therefore, the CR and OE integrated intervention teaching and learning process was a cumulative process that enabled the students to revisit and build on previous sport knowledge. Thus students' prior knowledge about the Olympic Games was very useful and successful for the CR and OE integrated model implementation. Accordingly, from Sri Lankan experience, this research does not support Wamsley's (2004) argument that the Olympism does not need the Olympic Games and Games would be more humanistic without the facade. Conversely, findings of this study support Horton's (1998) argument that if the unique principles of Olympism were the currents that uplifted the moral, athletic and cultural values of sports and suspended them at high standards, Olympic Games were the turbulence that drove such an upheaval.

6.4.7. Eurocentric values were able to promote Eastern cultural cohesion

Based on the improvements of students conflict resolution competencies after the intervention, this research suggests that although Olympism descended from European cultures, Olympism has the potential of developing social cohesion in Eastern cultures. Some scholars (Eichberg, 1984; MacAloon, 1992; Morgan, 1994; Hanna, 1999) argued that the concept of Olympism is Eurocentric and a Western Liberal idea, therefore, the practice of values may be different within the Eastern

cultures. Eichberg (1984, p. 97) emphasises that “Olympism is a social pattern that reflects the colonial dominance of the west and the everyday culture of the western (and East European) industrial society”. Similarly, MacAloon (1992) suggests that Olympism is an ideology and practically engaged in the production of transpersonal, transnational and pan-human identities. Reaffirming the argument Morgan (1994) emphasises that Olympism is largely considered as western moral ideals, and principles of western liberalism. The Olympic Games have been conceived and dominated by western society and have mostly reflected elite and Eurocentric values (Hanna, 1999).

However, all Sri Lankan primary school students who participated in this study were born and raised in Sri Lanka and immersed in Eastern cultural attitudes, perceptions and practices. Despite this Sri Lankan primary students were able to apply Olympism in their conflict resolution situations successfully. There are a number of potential reasons that address this result. First, Olympism that students learned during the intervention was associated with Sri Lankan values and were not unfamiliar to Sri Lankan students. This finding supports Tavares’s (2006) argument that Olympism is a reconciliation between romantic values (the notions of honour, duty, self-surpassing, fair-play, moral excellence and a feeling of belonging) and values from illuminism (individualism, universalism, belief in the transforming power of education and the value of competition). Second, the CR and OE integrated model curriculum, sporting activities that were used and the effective teaching may have made an impact on students’ proficiency of understanding and practice of Olympism. This is clearly one of the major positive outcomes of this study. Interestingly, students of both schools who represented two different ethnicities accepted Olympism as a useful tool for integrating people to reduce conflicts. This finding supports Segrave’s (2004) argument that many people do not know that the Olympic Movement is

attached to universal principles of peace, reconciliation, magnanimity and the betterment of the human lot. This finding also supports Parry's (2006) argument that it is a commitment for us to follow Olympism because the humanistic values provided through the practice of sport are universal, and the interpretation of Olympism can represent the cultural diversity and promotes values that are useful for all cultures. Therefore, notwithstanding the issue of whether the concept of Olympism was conceived in the West or is inherently Eurocentric, this study's findings suggest that Olympism values have great potentiality for developing social cohesion among Sri Lankan primary students. However, Kidd (2008, p. 379) argues that,

caution should be taken not to 'essentialise sport' and the role it plays in societies- infact it would be preferable to think of 'sport' as a plurality of forms that have different results in different context

Therefore, the finding that 'Eurocentric values were able to promote Eastern cultural cohesion' in this research is open for debate where more future Olympism research can be conducted and tested within Eastern cultures.

6.4.8. CR and OE integrated model provided new insight for the Physical Education curriculum

This study justified the importance of integrating students' conflict resolution and Olympism learning with physical activities in ways that engaged them within the existing physical education curriculum. The findings strengthened Culpan's (2007) argument that physical education should move from scientisation to socio-critical perspectives, that provide opportunities for students to examine the social, cultural, political, economic, ethical and physical implications and meanings of movement on people's lives. The findings also reaffirm the arguments of Kirk, (1997), Burrows, (2004), and Wright, (2004) who argue the need for a critical curriculum which reflects broader social, cultural, economic and political goals within education in order to meet neo-liberal

economic concerns around students' analytical, numerical, literacy and information technology skills and attempt to meet the interests of employer organisations. Similarly, Penny and Jess (2004) suggest that there is a need for critical literacy which requires questioning links between the holistic objectives of physical education and their relevance and relationship to various other health and physical education curriculum strands.

This study is an emerging area of physical education that provides a new sense of conflict resolution with critical learning opportunities through Olympism and physical activities. The CR and OE model which integrates uncertain knowledge and characterises timely confronted social concerns of multiculturalism, and respect for others helped students to adopt a critical approach to knowledge construction. It also increased understanding of how to remedy the social problems which cause conflicts such as injustice, inequalities, and discrimination.

Through practicing Olympism and physical activities, students' competencies resulted in an expression of qualities and attributes such as humanity, sensitivity, empathy and dedication which led to peaceful conflict reconciliation. For instance:

I learned how to respect others and the importance of fair play while we are playing. This is a very good idea to think about others who play with us. They also like to win. So we must think about their happiness and try to play fairly. The most important thing is not to hurt anybody while playing. We must think all of us are human.

This findings supports Bickmore's (2001) finding that conflict is "wrapped up in relations of social power, and conflict resolution is a crucial component of democratic participation" (p. 137). She further explains that conflict resolution is "a kind of education for 'citizenship' in that it develops some of the skills necessary for citizen activity and imparts values regarding the ways citizens are expected to behave" (Bickmore, 2001, p. 137). Supporting the above statements, the study findings revealed that the CR and OE integrated model initiated ways in which to 'share' the

power by providing opportunities to students to learn and experience universal Olympism which promote self awareness, cultural cohesiveness, social engagement, and diversity management.

Students who participated in this study recognised the importance of sharing 'power' by involvement in sporting activities and reflective thinking. This finding supports Apsey's (1960) finding that 'transforming power' includes compassion, empathy and optimism and transforming power could help people transform violent, competitive, destructive situations into constructive, cooperative ones. In this study students become critically aware of inequalities, social injustice and human rights in their real life situations and how these situations impacted on conflicts. By the end of the intervention, students were willing to build new relationships in horizontal views (equality) rather than vertical (hierarchical) views. This shows that most students were able to change their mind about decentralising the power (for instance, willingness to change the leadership in the play group, willingness to play with members of other ethnic groups and share the play ground). This suggests that students worked with knowledge and constructive personal perspectives to gain new insights into conflict resolution. This reflective thinking and changing minds of students was very useful to 'restore' the damaged relationships from the Sri Lankan brutal ethnic conflict and build confidence to work together between Sinhalese and Tamil students in Sri Lanka. This finding supports Davison and Arthur's (2002) view that pupils need to develop confidence in their rights and responsibilities and students also need to develop active, collaborative and cooperative working patterns focused on real problems in a real community. Reaffirming the above argument Annan (2005, p. 3) emphasises that:

Sport is a universal language. As its best is sport can bring people together, no matter what their origin, background, religious beliefs or economic status and when young people participate in sports or have access to physical education, they can experience real exhilaration as they learn the ideals of teamwork and tolerance

Therefore, the findings of this study substantiate that concepts of physical education can complement citizenship education.

The next section outlines the analysis of the second research question. Supplementary interview data will provide a rich source of information on students' application into practice of their competencies.

6.5. Research question two

In this section I will discuss the findings associated to the second research question of this study. Results from interviews were derived in order to answer the research question, *Can Sri Lankan primary students apply their knowledge of Olympism to resolve conflicts?*

6.5.1. Patterns of students' practice of CR and OE integrated model learning

One of the major findings of this study was that most of the experimental group students of both schools regardless of their gender were able to apply their knowledge and skills learned as a result of the integrated CR and OE model to resolve their conflicts. These students also emphasised that their enthusiasm and beliefs in changing their ways of life substantiated that they had improved their CR competencies and self confidence in resolving conflicts. However, although the interview results revealed that some students were competent in combining many CR and OE concepts and strategies into practice and revealed a solid knowledge of positive conflict resolution, other students of both schools had difficulty in applying conflict resolution and Olympism learning into practice.

Interview results indicated that both schools students' CR and OE integrated model learning varied across different levels of practice such as 'always', 'sometimes' or 'rarely'. Students' most

commonly applied CR and OE integrated model learning in critical thinking, reflective judgment, decision-making and self-correction. It was found that students gained substantial development in their critical thinking skills while dealing with conflicts.

Students' most common practice areas of CR and OE integrated model learning were critical thinking, reflective judgment, decision-making and self-correction. It was found that students gained substantial development in their critical thinking skills while dealing with conflicts. The results showed that the percentages of practicing critical thinking increased in the order of 'always', 'rarely' and 'sometimes'.

The interview results revealed that students acquired more competencies in reflective judgment when resolving conflicts. This also showed those students who practiced reflective judgment 'always' and 'some times' equally made significant gains in conflict resolution than students who 'rarely' practiced reflective judgment.

The results depict that when applying the gains from the CR and OE integrated model to resolve conflicts, considerable percentage of students used decision-making skills. Among the interviewed students, the use of decision making for conflict resolution decreased in the order of 'rarely', 'always' and 'sometimes'.

On the other hand, the percentages for using self-correction competencies to attain positive conflict resolution practice increased in the order of, 'rarely', 'sometimes' and 'always'. Therefore, it was revealed that students who 'always' practiced positive conflict resolution were more able to put their initial intentions about positive conflict resolution and Olympism into practice than others.

The explanation for these results may have been associated with several factors. First, the reason for the students' illuminating perceptions of CR and OE integrated model into 'always' practice was that the lessons content and activities they learned during the intervention were related to their real life situations in some degrees. For instance, activities always incorporated with conflicts at home, School and community. Students revealed that practical components (Olympism activities) and elements of intervention contributed to the effectiveness of learning various conflict resolution strategies. Students also became more familiar and confident in resolving daily confronted conflicts.

Secondly, students' formative and summative reflections revealed that their families and social backgrounds would have had a negative or positive impact on their practice of CR. Students who received more positive motivation from their parents and family members often showed successful CR implementation in their conflicts. This finding supports the conclusions of Topba's (2004) that an adult's perspective and characteristics are formed in family and therefore family can be regarded to be a significant model for the child. Consequently, family can be regarded to be a significant model for the child's behaviour (p. 9). When family members motivate and support the positive habitual changes and the perceptible improvement of the community, students may 'always' come into more confidence in effective conflict resolution. This finding agrees with Bardi and Borgognini-Tarli's (2001) finding that a balance between potentiating and compensatory factors in complex and dynamic relationships among family members are needed to avoid strategy resolution of conflict ultimately leading to violence.

Third, the positive community environment for conflict resolution such as support from peers may have impacted on those students who more frequently used CR and OE integrated model practice. Seltzer (1989) emphasises that students in their adolescent years value the opinions of

their peer group above other reference groups. Students who received positive scaffolding from their peer groups and support from fellow students were able to apply positive CR tactics which resulted in a more sequential learning outcome. This finding supports Laursen, Finkelstein and Betts's (2002) conclusion that negotiation increases and coercion declines with age across most peer relationships. Therefore, support from peer groups may have served as another important factor in enhancing the application of students' CR and OE learning into practice.

Finally, it should be noted that these interviews were conducted soon after the Sri Lankan government and terrorists' military actions. During that time the country's booming attitude was 'peace' to all and, the media received an ample support in promotion of peace in the country. In view of this, in terms of promoting peace, the overall outcomes could be considered as encouraging and may have influenced students' conflict resolution practice positively. Vygotsky (1978) emphasises that "knowledge is actively constructed by learners as they interact with objects and people in their environment" (p. 86). Students confirmed that their life experience as 'war children' tended to make rethinking of the ways to introduce changes into their habitual conflict resolution patterns. These encouragements might have been influential enough to cause a substantial change in students' conflict resolution practice. However, it is worthwhile to note that there were contrasting findings that provide evidence for factors that have negatively affected students' intervention learning application into their real life situations. In this study, there were some possible reasons for 'rarely' practiced CR and OE integrated model learning. First, family members and parents' negative expectations, motivations and views directly influenced students' CR practice.

The results also suggest that students whose parents and family members with negative attitudes and anti-social behaviours or students' who were neglected by parents were unable to practice

what they have learned from the CR and OE integrated model. Negative family attitudes led to differences in the way students applied their CR competencies in practice and these situations may be a result of parents' level of education and violent social living conditions. For instance:

My brother leads a gang in our residential area. So other boys at my age are afraid to be friendly with me. They think my behaviour also will be like my brother. But I am not like my brother.

This finding is consistent with Glasser's (1985) findings that many children exhibit negative behaviours at School because they lack the skills necessary to use positive behaviours to meet their basic needs. Glasser (1985, p. 6) emphasises three reasons why the skills necessary to interact in a constructive and cooperative manner may not have been developed. "First, because changes in the traditional family structure have reduced children's exposure to parents who model constructive conflict resolution. Second, both parents work and have limited time to interact with family members. Finally, children live with a single parent may have limited exposure to positive role models of adults resolving conflicts" (Glasser, 1985, p. 6).

The second factor worthy of consideration is that students' socio economic status may have played a vital role in their ability to apply their CR learning in practice. Burton (1990) argues that conflict is related to human relationships at all societal levels. The study findings indicated that students belonging to the low socio-economic status did not show any confidence because of their perceived lack of power while dealing with CR. Students of low socio-economic status may tolerate an unfair decision in the face of those who have much power and confidence because of their socio-economic status. This situation may have impacted on students' 'rarely' response for practicing the CR and OE integrated model.

Thirdly it was also found that students affiliated with peer groups who support aggressive behaviours were not able to apply what they had learned from CR and OE integrated model into

their living conditions. This suggests that although the CR and OE integrated intervention model is practical based and associated real life experiences, it is also necessary to spread its concepts into the whole community.

Finally, according to some students' interpretations, it is also found that some teachers do not support their students' CR knowledge and efforts to translate this into practice and this situation affects students' applications of CR and OE integrated model. Whitebread (1997, p. 12) argued that "children do not passively receive the information teachers provide; rather they are active information processors". In this study it was found that teachers require more classroom support to ensure that they are able to listen to students' problems and to provide fairness and the justice. This will help students to apply their learning of CR into effective practice. Therefore, not only the PE and primary class teachers but also all of the school teachers require more professional development training of their knowledge, attitudes and skills towards promoting student's problem solving and analytical skills to reach such goals of building peaceful society.

6.6. Summary of the qualitative findings

The qualitative findings in this chapter provided some further insights into the determinants of two research questions related to conflict resolution through Olympism education. The summary of major findings is included in this section. The findings relating to the research questions are as follows:

1. Learning Olympism can reduce and resolve conflicts
2. Students applied self-corrective techniques to resolve conflicts
3. Students' physical, social, critical and conflict resolution literacy skills improved as a result of the CR and OE integrated intervention model

4. Students progressed through four learning stages (formative, perceptive, transformative and acquiescence) to transform their personal competencies to social competencies.

The supplementary findings with reference to the first research question also include:

1. learning about integrating diversity through multiculturalism
2. scaffolding knowledge facilitated learning about Olympism and conflict resolution
3. The Eurocentric values of Olympism were able to support Eastern cultural cohesion
4. CR and OE integrated model provided new insight for the physical education curriculum.

The findings for the second research question indicated that most of the experimental group students of both schools irrespective of gender were able to apply their competencies of CR and OE integrated model to resolve their conflicts. Students were categorised as 'always' and 'sometimes' practicing the CR and OE integrated model knowledge reported that they use their CR and OE integrated knowledge commonly at home with family and out of home with friends and community members. Students facilitated the most practiced areas of CR and OE integrated model learning were critical thinking, reflective judgment, decision-making and self-correction.

The study has also revealed that some students experienced difficulty while attempting to apply their Olympism knowledge to resolve conflicts. Current research findings revealed two extrinsic influences for student's application of CR and OE learning into practice. First, the influence of students' families, and second, social influences that affected students' CR practice. Family members' negative attitudes and anti-social behaviours did not support students' learning into practice. Pressures from peers, social group, fellow students and teacher neglect also affected application of students' CR and OE learning into practice. In contrast, students who received more

positive motivation from their parents and family members often showed successful CR implementation of their conflicts.

6.7. Limitations of the study

This study set out to evaluate the effectiveness of Olympic education in conflict resolution of Sri Lankan primary students. However, findings of this study were limited by three factors. These were; size of the sample, the questionnaire, and teacher training.

6.7.1. Sample

There were some limitations concerning the sample. This study was limited to 84 participants and a large sample may have provided different or significant results. Despite a relatively small sample size, this sample was comparative in terms of ethnicity and gender. The research sample was taken from Sinhalese and Tamil ethnic groups because the Sri Lankan ethnic conflict was basically between Sinhalese and Tamil ethnic groups. Although the Sri Lankan major ethnic groups of Sinhalese and Tamil participants have been well represented in this study; the Sri Lankan minor ethnic groups of Muslims and Burghers were under represented. However, students in the sample displayed many of the characteristics common to students of this age and year level at School and avoided the bias of this study

In addition, the sample of this study was taken from 10-11 year old Sri Lankan primary students and therefore, only the CR and OE competencies of 10-11 year age group have been identified. It is important to recognise that this research did not address a full range of student ages and their CR and OE competencies. It is also noteworthy that according to the scope of the research

questions, the demographic data of social status of students' families, their parents' income and parents' education have not been represented in this study.

Another limitation of the study was that the experimental groups of the study were restricted to only two classes of two primary Schools (each Sinhalese and Tamil) which were situated in the Kandy district in Sri Lanka. However, there are 24 districts in Sri Lanka. In order to generate more evidence on the effects of CR and OE integrated learning, more student participants in more classes would have more adequately addressed whether the students' acquired competencies.

6.7.2. Questionnaire

Another limitation to this study was that the researcher had to omit some of the questions in the Olympism questionnaire such as knowledge about personal profit of an Olympic career as it was not appropriate for the age group of the sample as they may not have been able to understand these. The general knowledge part of the Olympic Games in the Olympic questionnaire was also omitted because this research focused mainly on the concepts of Olympism instead of the details of the host cities of the Olympic Games. However, in the findings it was evident that students used the knowledge of the Olympic Games to facilitate learning about Olympism.

6.7.3. Teacher training

There were only four teacher training workshops to commence OE and CR teacher training. Due to the financial restrictions of the research, these teacher training workshops consisted of a total of 32 hours. It is also noteworthy that the teacher training in CR and OE was limited to the scope of the research questions, which focused on the effects of CR and OE learning. Therefore, this

study did not investigate the possible factors that might affect the success of teacher training in CR and OE such as student assessment methods and students' needs analysis.

6.8. Strengths of this study

There are several strengths in this study. One of the major strengths was the necessity of a newly conceptualised research topic to direct a fresh and comprehensive approach to address social problems and the future directions of the research. This research investigated the impact of Olympism in conflict resolution. There was no evidence found in the literature about previous studies related to Olympism and conflict resolution.

It is important to discuss today's challenging controversial social topics and this research has directed the concept of Olympism into a timely topic for an emerging research area. This research also has broadened the discourses of socio cultural aspects of Olympism, sport and physical education.

This study introduced and developed a new curriculum model for the advancement of students' competencies of conflict resolution through the concepts of Olympism. The comprehensive nature of this CR and OE integrated curriculum model has provided optimistic and pragmatic experiences for future researchers to experiment with the integration of Olympism and conflict resolution within diverse societies which have been ethnically or culturally divided in the world.

This research provided realistic democratic opportunities for young students as the representatives of the next generation, to get involved in the convergence and contradictions of perceptions of social reform ideals through sport. During the intervention of this study, many opportunities arose for the experimental group students to become great conversationalists

through the activities of the CR and OE intervention. Students not only developed knowledge of Olympism and conflict resolution but they also developed an understanding of diverse social interactions during the intervention. The critical nature of integrated CR and OE curriculum and the practical strategies of the intervention directed students to gain successful competencies on 'people knowledge'. Students were able to improve their social reasoning ability to understand how others' thoughts, feelings and attitudes are incorporated with their aggressive and cooperative behaviours and the necessity of reorganising their own thoughts, feelings, attitudes and behaviours among others. Therefore, the outcome of the research strengthened not only the students' learning but also their social living competencies as good future citizens.

A further strength of this study was the comprehensive nature of the research methodology. This study comprehensively investigated the effectiveness of Olympism in conflict resolution by collecting data predominantly focused on both qualitative and quantitative research traditions. These methodologies provided results with reference to the correlation between Olympism and conflict resolution as well as testing the predictive ability of these factors.

Literature revealed that teacher training in Olympism was the most under represented area in physical education teacher training. As the integrated subjects (CR and OE) were relatively new to the teachers, it is identified that there should be more preoperational workshops over time conducted by specialists to fulfil the requirements of the intervention. Accordingly there were four teacher training workshops from the beginning up to the end of the research project. During these workshops, lessons of various combinations of conflict resolution and Olympism into different themes were introduced. In addition, detailed lesson plans, teaching methods, content knowledge, visual aids, and practical training were also provided during the teacher training. This would have helped them enhance their confidence to cope with the challenges and be more open

minded in teaching the newly introduced CR and OE integrated curriculum. Therefore, teachers were able to adopt the wholehearted approach to acquire their teaching competencies on conflict resolution and Olympism. Accordingly, students would have had a more effective and productive intervention when teachers were fully competent within the subject content. Teacher training facilitated the successful intervention in this research project and strengthened the research outcomes.

This research not only strengthened the capacity for researching on sports at the New Zealand Centre for Olympic Studies in the University of Canterbury, New Zealand, but also evidence from this study was useful in the New Zealand context to further advance Physical Education teaching. These strategies were encouraged national and international students to undertake research in sport and human development. The greater advantage to New Zealand by conducting this research was that it's ability to unlock and develop New Zealand's international research capacity. In particular, this study has promoted Asian studies and produced increased participation of the New Zealand community Asian research activities. In addition, other New Zealand universities are also further encouraged in promoting Asian Sport Studies. This research was particularly strengthened the Asia-Pacific research collaboration and has produced insights for adaptable research strategies for the Oceania region and its development. For instance, results would have a number of implications for Fiji's conflict resolution.

Furthermore, when some of the initial research results were presented at the International Olympic Academy in Olympia 2011, the findings created significant interest from delegates from war-torn countries and they could see the usefulness of replicating a similar education programme.

Finally, this research enhanced partnership between socially and economically advanced (New Zealand) and relatively less advanced (Sri-Lanka) countries that include identifying best practice for social development.

This chapter has discussed the findings, limitations and strengths in this study. The next chapter presents the conclusions, implications and future research directions of this study.

CHAPTER SEVEN

Conclusions, Implications and future research

7.0. Introduction

This final chapter summarises the key findings of this research. In doing this consideration is also given to implications for enhancing primary student's conflict resolution competencies through Olympism education. The chapter concludes with an exploration of possible directions for future research.

7.1. Conclusions

Considering the effects of the intervention and the analyses performed in this study, the most notable finding was that the conflict resolution and Olympism education integrated curriculum intervention significantly improved the experimental group students' conflict resolution competencies. Findings also indicated that students' conflict resolution competencies improved regardless of their gender or ethnicity. Another important finding emerged from this study was the two patterns of improvement in experimental group students' conflict resolution and Olympism competencies. First, there was an increase on the students' positive attitudes toward CR, positive aspects of Olympism, knowledge of CR and Olympism, cooperativeness, intercultural dialogue of Olympism, individual achievement of Olympism, and social contribution of Olympism. Secondly, there was a decrease in negative attitudes of conflict resolution, negative social impact of Olympism and assertiveness. This study demonstrated significant gains in young children's ability to learn to resolve their conflicts because of the learning in Olympism within physical education lessons.

This study found that students to varying extents could apply their knowledge of Olympism to resolving conflicts. Students generally fell into three categories in their ability to resolve conflicts as 'always' resolved, 'sometimes' resolved and 'rarely' resolved. The finding suggest that the students most of the time could transfer their learning to resolve conflicts with friends, family and community members. Students facilitated that they could critically reflect on their judgment and decision making ability which resulted in modifying their own behavior (self-correction). The above mentioned findings directly answer the first and second research questions.

With reference to the first research question, findings suggested that students improved their Physical, social, critical and conflict resolution literacy skills. Throughout these literacy skills, students exposed their competency in the understanding and development of dealing with complex situations, while at the same time they consolidated and extended their learning of conflict resolution and facilitated meaningful conflict resolution strategies. This improvement seems to be a direct result of learning and understanding Olympism.

The CR and OE intervention has helped students to develop knowledge of Olympism and conflict resolution. This knowledge was declarative, procedural and conditional. For instance students' knowledge all improved was evidenced by their ability to think critically, make decisions, reflect on their judgement and modify their behaviours (self-correction).

In addition, students in the study seemed to go through Mezirow's (1996) four stages of learning, disorientate stage, perceptive stage, transformative (critical reflection) stage and acquisitive (discourse) stage. These stages seemed to transform students' personal competencies into social competencies.

The findings that related to the first research question also indicated that thinking about multiculturalism in a critical manner encouraged students to reflect about what went wrong and what went well when dealing with people from diverse backgrounds. Students were able to discuss previous experiences of unequal power relations, racism and discrimination. Students' learning and experiences of how to build solidarity across diverse communities were enhanced after the CR and OE intervention. Students were able to understand cultural diversity and how to manage their lives in a multicultural setting through critical reflection. The research findings also showed that students learned about humanism as a way of life. As the intervention progressed, students improved their CR knowledge with more emphasis placed on their colleagues through cooperative learning. Students' interpretations revealed that students learned how to 'change habits' which encouraged inhuman ways of living. They came to value human relationships and human beings.

Another major finding from this study was that the CR and OE integrated intervention enabled students to revisit and build on previous sport knowledge. It was found that students' prior knowledge about the Olympic Games was very useful and successful for the CR and OE integrated model implementation. By scaffolding knowledge, students' ability to learn and understand Olympism was enhanced.

A further important finding of this study shows that Eurocentric values were able to support Eastern cultural cohesion. All Sri Lankan primary school students who were competent with Eastern cultural attitudes, perceptions and practice were able to apply the Western Olympism values in their conflict resolution situations successfully. Students of both schools who represented two different ethnicities accepted Olympism as a useful tool for integrating people and reducing conflicts.

Finally, findings of this study revealed that the CR and OE integrated model provided new insight into the physical education curriculum. The CR and OE integrated model taught students ways in which to 'share' power through adhering to Olympism which promotes self awareness, cultural cohesiveness, social engagement, and diversity management. Students in this study recognised the importance of sharing 'power' by involvement in sporting activities and reflective thinking. Students became aware of inequalities, social injustice and human rights in their real life situations and how these situations impacted on conflicts. Taking this finding it is suggested here that physical education content has some important synergies with the aims of citizenship education.

This section highlighted the conclusions of this research. The next section discusses the implications of this study for future researchers.

7.2 Implications

This section considers four factors that may be important in utilizing Olympism education and improving students' conflict resolution competencies. The following implications offered are based on findings from this study:

- 7.2.1 The importance of knowledge transformation for good citizenship at primary education level
- 7.2.2 The importance of promoting Olympism education through physical education
- 7.2.3 The need of enhancing Olympism education teacher training
- 7.2.4 The need of 'glocalisation' of Olympism

7.2.1. Knowledge transformation for good citizenship through Primary education

I discovered that the integration of Olympism education and conflict resolution was successful in the primary education setting and, particularly on an individual level that most students were able to understand the CR and OE integrated curriculum model. After the intervention, students became increasingly aware of the effective conflict resolution techniques. Most students were enthusiastic and felt comfortable practicing effective conflict resolution learnt through Olympism within physical education. This indicates that the content of the integrated CR and OE model is useful in developing conflict resolution competencies for primary students. This finding supported Gokce's (2006) argument that "primary education not only has influence on the development of character, but it also broadens one's mind by presenting different values" (p. 46). Thus, it would seem provides some legitimacy for peace education. Therefore, it is important to ensure that primary students become competent in understanding the value of peace and how to develop individual containment. Primary students need the opportunity to discuss their everyday injustices and challenges. The students in this study needed to realize what justice is, and to recognize the importance of equal dignity from an early age. Thus, primary school is an important place where peace and conflict resolution competencies can be transformed in students.

It is suggested here that in order to enhance the peace and conflict resolution skills of primary students successfully, there needs to be a transformative education process which facilitates experience in various curriculum initiatives associated with sporting activities. Through perspective transformation "we question our assumptions and transform our habits of minds" (Mezirow, 2000, p. 20). This is supported by Tibbitts, (2005) who emphasises that transformative learning supports education that raises fundamental questions and empowers students to do something about them. Therefore, primary students need to have a transformative education

implemented which addresses a critical examination of real social issues that affects their lives. It is essential that primary students have these experiences through joyful and cooperative learning. This study has found that such education assists the development of good citizenship through students learning skills to reduce conflicts through Olympism education. This implication suggests that it is necessary for schools to implement sports projects that are integrated within peace education, Olympism education and citizenship education in order to assist in supporting students to learn positive change in their habitual experiences.

Recommendation 1

There should be successful initiatives for enhancing good citizenship in primary school settings. This can be done by implementing the integrated CR and OE model within the primary school curriculum. The purpose of this is the development of effective conflict resolution competencies through Olympism to overcome the problem of ethnic polarisation of the next generation in Sri Lanka (or elsewhere).

7.2.2. Promoting Olympism education through physical education

This study also demonstrated significant gains in young children's ability to learn to resolve their conflicts after being exposed to Olympism education lessons within physical education. One of the main goals of the International Olympic Committee (IOC), (2010) is harmonious development through sport. In addition, the IOC aimed to educate young athletes on the benefits of sport for a healthy lifestyle, and social values that sport can deliver. This is supported by Arnold (1979) emphasising that moral and ethical underpinning of sport is consistent with the ideal of Olympism. However, Muller (2004) articulates that top-level Olympic achievement and optimum

sport participation can only be credibly maintained if human perfection is achieved by honesty. Therefore, the IOC highly concerns about the dangers of doping and of training to excess and/or of inactivity and fair play. The IOC has identified the importance of delivering the message of fair play and dangers of doping to the next generation to prevent the good sportspersonship. Therefore, Olympism has a very useful educational mandate and it is perhaps best promoted through School physical education (PE) programmes (Binder, 2005; Culpan, 2001, 2007).

According to Muller (2004), Olympic education means both physical and mental education.

It endeavours to make children and young people aware that the lifelong pursuit of sport is an enrichment and necessary complement to other endeavours in order to develop and sustain a fulfilling sense of identity (Muller, 2004, P. 12).

Grupe (1997) emphasises that Olympic education should be expressively included in school sports. This is what we need in the physical education at present to educate youth through sport. Ruiz & Fernandez-Balboa (2005) emphasis that critical pedagogy of physical education would essentially help students to become more 'fully human'. Therefore, it is suggested here that there should be more opportunities to learn Olympism education as with physical education from the beginning of a student life at the primary school context.

Recommendation 2

CR competencies could be developed by implementing the Olympism and conflict resolution integrated curriculum model. Increasing the time allocated for primary school physical education with dedicated time given to the integrated CR and OE model would be an effective way to improve students' conflict resolution competencies.

7.2.3. *Olympism education teacher training*

In order to enhance young persons' competencies for good sportspersonship and citizenship through the PE curriculum in the schooling context, it would be useful to experiment with the present sport education teaching-learning process. Thus, physical education teachers play an important role in popularising and promoting sport in schools. Their immense contributing to holistic development and contributing to sporting talent identification at a grassroots level in the schooling context will influence the future sport performance in their country. However, teachers face many problems while promoting sport in the education curriculum including; limited time allocation, lack of resources, and lack of in-service teacher training (MOE, SL, 2004). Among these, the most influential setback, yet to be resolved was a lack of in-service teacher training related to physical education. Even within their limited in-service teacher training, Sri Lankan PE teachers improve their physical activity training, practice of different sports, teaching methods, curriculum initiatives. However, it has been identified that the implication of Olympism education is the most neglected area in PE teacher training in Sri Lanka (MOE, SL, 2004). Thus, in order to improve good sportspersonship among the younger generation, teachers need more encouragement, guidance and help to engage in their tasks. Teachers' views of the goal of teaching students to achieve competencies of good sportspersonship and citizenship through Olympism and the teaching approaches that they utilize will directly affect the entire learning outcome whether positive or negative. What societies urgently need is to challenge learners to develop a strong sense of social responsibility and social justice both within and beyond the classroom (Culpan, 2007). Knowledge is partisan and dynamic and hence must be conceptualised within a multi-dimensional socio-cultural matrix including ethical and political matters (Fernandez-Balboa, 1997). Therefore, students need to recognize sportspersonship, the consequences of bad sportsmanship and why people encourage good sportspersonship and how

it encourages good citizenship. To enable the teachers to develop good sportspersonship competencies of their students, they themselves need to develop more confidence through training to fulfill their students' requirements. Teachers must be viewed not as technicians merely transmitting their subject matter but as transformative intellectuals able to engage in professional reform (Ruiz & Fernandez-Balboa, 2005). Binder (2005) emphasises that Olympism educators need to move away from the safety and certainty of teaching rules, penalties and universally acceptable principles. She suggests that Olympism educators need to move towards for imaginative, holistic, diverse but inclusive vision for teaching Olympic values.

Recommendation 3

It is important to implement effective teacher training programmes in sport, physical education and Olympism to fulfil the requirements of effective teaching of Olympism.

7.2.4. The 'globalisation' of Olympism

Societies are in resonance with globalisation as a consequence of modernisation (Khondker, 2005). Globalisation addresses itself as a "connection of broad processes of technology, economic, political, and cultural interrelationships" (Khondker, 2005, p. 181). In terms of a sociological benefit of globalisation, Olympism produced the cultural connectivity around the world by celebrating the Olympic Games every four years. However, much of the evolution of human culture can be attributed to "exchanges, diffusion etc where crossbreeding, borrowing and adjusting to the local needs" (Khondker, 2005, p. 181). By participating in all Olympic Games since its independence (1948) and winning two silver Olympic medals, Sri Lanka has adjusted its local sporting needs accordingly within the global sporting trends. Therefore, the global concept of Olympism has not been excluded from the Sri Lankan context.

Problems of simultaneous globalisation in the local cultures and localisation of globalism can be expressed as a twin process of macro-localisation and micro-globalisation (Khondker, 2005). “Macro localisation involves expanding the boundaries in terms of locality as well as making local ideas, practices and institutions global and Micro globalisation involves in cooperating certain global process into the local setting” (Khondker, 2005, p. 182). The argument of Eurocentric ideal of Olympism (Eichberg, 1984; MacAloon, 1992; Morgan, 1994; Hanna, 1999) supports the prominent debate that globalisation overpowers locality by globality. However, “when products of western social experiences are exported and transplanted into non-European contexts, the need for ‘indigenisation’ or ‘localisation’ of these subjects shall be considered” (Khondker, 2005, p. 182). Cultural influences from a dominant political power may be drawn to bear upon a more peripheral culture; global cultural influences can become indigenised within local communities (Appadurai, 1990). Therefore, global Olympism values should have the efficiency for addressing, mixing and blending with local needs in different societies either East or West. For example, Olympism have the potentiality to integrate with peace when applied to Ghaza, Pakistan, Afghanistan or Sri Lanka and most probably along similar lines of peace and HIV/AIDS education development in the African contexts. For instance, during the time of the Olympic Games in China, Olympism blended with the concept of ‘Green Olympics’ which was a timely concern in terms of environmental pollution in China. Consequently, China implemented many ‘green’ programmes to combat such environmental issues by using local strategies and resources from within the community during the Olympic Games. This shows the localisation of global concepts. Robertson (1995) suggests that localisation of globality can be introduced as ‘glocalisation’. Glocalisation is formed by telescoping global and local to make a blend that addresses one’s own local condition (Khondker, 2005). Glocalisation involves “blending, mixing and adaptation of two

or more processes in which one must be local. But one can accept a hybrid version that does not involve local elements” (Khondker, 2005, p. 186).

It was revealed that despite the western liberal concept and Eurocentric ideas of Olympism, these values were embraced and promoted by Asian values and local (Sri Lankan) values which may enhance peace and social cohesion as a result of the intervention of this study. Students were able to identify close similarities between Olympism, and Asian (global values) and particularly Sri Lankan values (local values). These shared values actively encouraged students to develop competencies in conflict resolution. Globalisation is a process of global creation of locality and, localization of global phenomena. The local and global are not variables at opposite ends of the spectrum but are fused together and form an interrelationship, that of globalisation (Robertson, 1995). The reason for the success of the Olympism project in Sri Lanka was the efficacy of Olympism as a global phenomenon to address the most important local problem; conflict resolution between two ethnic groups in Sri Lanka. In the Sri Lankan context, it was evident that Olympism has acted as a human development tool which is one of many fundamental needs of Sri Lankan society. This study from Sri Lanka provides a good example for ‘globalisation’ of Olympism. The example lends to the following recommendation.

Recommendation 4

In order to succeed in the Olympism initiatives, the global concept of Olympism must embrace the locality where it functions and need to address with the most important local problem.

This section highlighted the implications of this study. The following section discusses how the limitations of this study can be avoided in future research and will provide further directions for future investigations.

7.3. Directions for future research

Directions for future research were derived by considering the limitations of this study. Directions for future research will consider (a) intended population, (b) sample size, (c) duration of the intervention, (d) measurement tools, and (e) pedagogy of the intervention.

This research intended to find positive approaches to the ethnic polarization through sports and education in Sri Lanka. Therefore, the research was conducted within two Sri Lankan schools which represent the main ethnic groups Sinhalese and Tamil. However, it must not disregard that there are considerable populations of Muslims and Burghers in the Sri Lankan society as well. A future research project could investigate “how has the Sri Lankan ethnic conflict affected minor ethnic groups in Sri Lanka”? Therefore, future research would benefit from a concerted attempt to include participants from all ethnic groups (Sinhalese, Tamil, Muslim and Burghers) in Sri Lanka.

In addition, this research is based on the age group of years 10-12. So, there is the possibility for stratifying the sample based on different age groups in future studies to see whether different age groups reacts in different ways to the integrated Olympism and conflict resolution concepts. Clearly the content of integrated intervention would need to develop for the appropriate age level but the conceptual framework would be similar. Further research could also be conducted about which age group’s reactions most influenced the integrated curriculum. An investigation could be carried out about what works well and what went wrong while implementing the CR and OE integrated model teaching and learning process within different age groups.

This study was conducted in one of the twenty-five districts in Sri Lanka (Kandy district). Ideally, a prospective, longitudinal study from more primary schools covering all districts in Sri Lanka would

lead to more accurate reporting of the Sri Lankan primary students' competencies of conflict resolution through learning of Olympic education.

The findings of this study revealed that the CR and OE intervention improved experimental group students' conflict resolution competencies. However, this study investigated a relatively short teaching programme of CR and OE (28 weeks intervention) and data was collected soon after the intervention. Therefore, the findings of the study demonstrated immediate intervention effects only. This study would have benefited from additional data being collected over a longer term. A longer term intervention and follow up assessment of students' CR and OE competencies would have given insight into the students' development. Therefore, further research could explore longer term intervention effects by implementing various follow up assessments.

Measurement of the Olympism competencies of this study was adopted from a previous study of Telama, Naul, Nupponen, Rychtecky and Vuolle (2002). As many questions focused on the themes of Olympism in this questionnaire, there was a wide distribution of questions related to general knowledge of the Olympic Games. According to the research questions of this study it was not necessarily relevant to assess the students' general knowledge of the Olympic Games. Therefore, the researcher has omitted the general knowledge questions in the Olympism questionnaire. However, Culpan and Wigmore (2010) noted that Olympism education has more emphasis on the philosophical practice of Olympism, pedagogical coherence which encourages and fosters critique and debate and has less emphasis on functional facts and figures of the Games. Taking this into account for the future it may have been more useful to separately investigate some of the students' competencies related to the Olympic Games, for the fulfilment of the gap between the concept of Olympism and the knowledge of the Olympic Games in Olympism education. Thus, future research questions could usefully address students' competencies of issues and the

context of the Olympic Games. For instance, does living in the Olympic village during the Youth Olympic Games really promote multiculturalism?

This research investigated the effectiveness of Olympism education on conflict resolution and the findings explicitly addressed the socio-cultural aspects of physical education. This is an emerging area in physical education and there was no literature found about previous research related to Olympism and conflict resolution. Kohe, (2010, p. 480) encourages “educators to reappraise their understanding of the ‘Olympic movement’ by proposing critical questions grounded in significant world issues such as environment sustainability, globalisation, politics and social justice and equality”. Thus, there are many opportunities in future research to investigate research questions related to socio-cultural global issues such as the imbalance of social justice and equality and how the concept of ‘Olympism’ can contribute to concentrating on these problems.

A lack of pedagogical approaches and practice of Olympism in the real world situations are shortcomings of Olympism education. In this study, I have developed a model of integrating Olympism into conflict resolution and have tested this within an ethnically polarised society. One of my findings revealed that the concept of Olympism has provided a mechanism to investigate and address some of the social problems and has contributed as a tool for human integration. It is important to introduce teaching and learning models in Olympism education and to test these in different social environments and reveal the findings. Future research should focus on creating and testing the pragmatism of Olympism in real world situations; for instance, Olympism and human rights, Olympism and democracy, Olympism and citizenship. Research of this nature and with this focus will serve to continue to develop the educative value and legitimate or refute of Olympism. This type of research will help in bridging the theory and practice nexus that bedevils Olympisms’ development.

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Appendix A



HUMAN ETHICS COMMITTEE

Secretary, Lynda Griffioen
Email: human-ethics@canterbury.ac.nz

Ref: ERHEC 2009/73/CoEdn

4 February 2010

Samantha Nanayakkara
School of Sciences & Physical Education
College of Education
UNIVERSITY OF CANTERBURY

Dear Samantha

Thank you for providing the revised documents in support of your application to the Educational Research Human Ethics Committee. I am very pleased to inform you that your research proposal "Olympism in practice: an evaluation of the effectiveness of Olympism education programme to resolve conflicts between primary students in Sri Lanka" has been granted ethical approval.

Please note that should circumstances relevant to this current application change you are required to reapply for ethical approval.

If you have any questions regarding this approval please let me know.

We wish you well for your research.

Yours sincerely

pp 

Nicola Surtees
Chair
Educational Research HEC

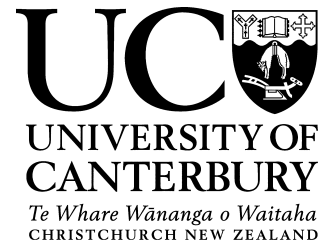
Please note that Ethical Approval relates only to the ethical elements of the relationship between the researcher, research participants and other stakeholders. The granting of approval or clearance by the Educational Research Human Ethics Committee should not be interpreted as comment on the methodology, legality, value or any other matters relating to this research.

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E S

Appendix: B (i)

Information sheet for teachers



Date

Dear Sir/Madam,

You are invited to participate in a research project entitled **OLYMPISM IN PRACTICE: AN EVALUATION OF THE EFFECTIVENESS OF AN OLYMPISM EDUCATION PROGRAMME TO RESOLVE CONFLICTS BETWEEN PRIMARY SCHOOL STUDENTS IN SRI LANKA** which is a requirement for my PhD thesis under the supervision of Dr. Jane McChesney and Mr. Ian Culpan from the School of Sciences and Physical Education, College of Education, University of Canterbury, New Zealand. The aim of the project is to examine the effectiveness of implementing Olympism education lessons in Sri Lankan state primary schools with the purpose of increasing children's knowledge of resolving conflicts for peace. Due to this, I would appreciate it very much if you are willing to be the instructor for a class of year four students who will be the participants of this study.

As the instructor, your class will be involved in an experimental study. The class will be divided into two groups. From 42 students of the year four class, 21 students of them will be randomly selected as the intervention group. The remaining group of 21 students will be the comparison group. The comparison group will receive traditional physical education lessons within the planned 40 minutes period of core curricular activities (per week), while the intervention group will receive the Olympism education lessons in this time. The physical education teacher will carry on the traditional physical education lessons. Your involvement in the study is expected throughout the intervention period of four months (Jan-April 2010) teaching Olympic values lessons during the 40 minutes period of core curricular activities (one period per week). During each activity based Olympism lesson, your cooperation is required to instruct students about Olympism values according to the IOC Olympic Education toolkit (IOC, 2007) which will be supplied by the researcher. ii

To collect evidence on the impact of the activities, students will be asked to complete a 20 minutes multiple-choice test (Conflict resolution basic knowledge test Grades 3-5, Ohio Commission On dispute Resolution & Conflict Management) and an Olympism questionnaire (30 minutes) at the beginning and end of the intervention period. Later, randomly selected 12 students will be interviewed individually (audio-taped) for about 30 minutes to answer the research question Can Sri Lankan primary students apply their knowledge of Olympism to resolve conflicts. The invitation for the interview among the students will be made randomly based on the group registration list (e.g. every alternate second person in the list). To see the effect of the activities on students' writing, with your permission, I would also like access to the students' final activities marks.

The Ministry of education (Central Province) has approved this study, so there will be no social, economical, political or any other risks of participating in this study. Your participation in this research is voluntary. Therefore, you have the right to withdraw from the project at any time. If you choose to withdraw, I will use my best endeavours to remove any of the information relating to you from the project, including any final publication, if this remains practically achievable.

Your identity will be kept anonymous as names will not be used in the thesis, nor published at any time. Instead, a numbering system will be used to identify one participant from another. All data will be securely stored in password-protected facilities and/or locked storage at the University of Canterbury for a minimum period of five years following completion of the project and then destroyed. The findings will be written up for an international and national journal and presented at a national/international conference and you are welcome to request a copy of these publications if interested.

I would be happy to clarify any queries you may have in relation to this research. If you have questions of my supervisors please contact them by email Dr. Jane McChesney, Senior lecturer, jane.mcchesney@canterbury.ac.nz or Mr. Ian Culpan, Head, School of Sciences and Physical Education, ian.culpan@canterbury.ac.nz.

If you wish to participate, please complete the consent form attached and return to me in the envelope provided (or alternatively e-mail me at svj11@student.canterbury.ac.nz) by (date). My phone number should you wish to ring me is +6433667001 Ext. 3315. Do let me know if you wish to receive a copy of the results from this study.

Yours sincerely,
Samantha Nanayakkara
PhD Candidate
School of Sciences and Physical Education
College of Education
University of Canterbury, New Zealand

This project has been received and approved by the
University of Canterbury Educational Research Human Ethics Committee.

Complaints may be addressed to:

Dr Missy Morton, Chair, Educational Research Human Ethics Committee
University of Canterbury, Private Bag 4800, CHRISTCHURCH

Telephone: +64 345 8312

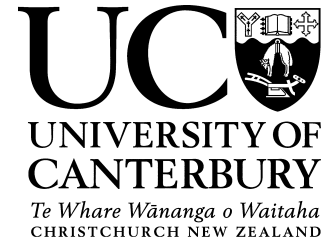
missy.morton@canterbury.ac.nz

or

Mr. Sarath Wijewickrama, Assistant Secretary, Central Province Ministry of Education, Gattambe, Kandy,
Sri Lanka. TP 0094814481420 Fax 0094814481322

Appendix: B (i)

Consent form for teachers



Tel: +64 33667001 ext. 3315,

Email: svj11@student.canterbury.ac.nz

OLYMPISM IN PRACTICE: AN EVALUATION OF THE EFFECTIVENESS OF AN OLYMPISM EDUCATION PROGRAMME TO RESOLVE CONFLICTS BETWEEN PRIMARY SCHOOL STUDENTS IN SRI LANKA

Declaration of Consent to Participate

I have read and understood the description of the above named project. On this basis, I agree to participate as the instructor for the year four students who will be the participants of this study and I agree to teach Olympism values according to the IOC Olympic Education Toolkit (IOC, 2007) during the period of January to April 2010. I also consent to you to the publication of the results of the project to national or international journals or presented at educational conferences with the understanding that anonymity will be preserved.

I understand that I may at any time withdraw from the project, including withdrawal of any information I have provided. I also understand that all data from this research will be stored securely at the University of Canterbury, New Zealand for five years following the study.

By signing below, I agree to participate in this research project.

_____ (Name)

_____ (Signature)

_____ (Date)

☐ By ticking this box, I will receive a report on the findings of this study and have
Provided my email details below for this purpose.

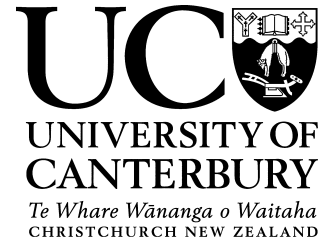
Email address for report on study:

*Please **return this completed consent form** in the envelope provided **by (date)***

Thank you for your contribution to this study.

Appendix: B (ii)

Student information sheet



Date:

Dear Student,

You are invited to participate in a research project entitled **OLYMPISM IN PRACTICE: AN EVALUATION OF THE EFFECTIVENESS OF AN OLYMPISM EDUCATION PROGRAMME TO RESOLVE CONFLICTS BETWEEN PRIMARY SCHOOL STUDENTS IN SRI LANKA** coordinated by Samantha Nanayakkara under the supervision of Dr. Jane McChesney and Mr. Ian Culpan from the School of Sciences and Physical Education, College of Education, University of Canterbury, New Zealand. The aim of the project is to trial Olympism education lessons in Sri Lankan state primary schools with the purpose of increasing children's knowledge of resolving conflicts for peace. Due to this, as a year four student, I would appreciate very much if you are willing to be a participant in this research.

In order to decide whether you want or not to be a part of this study, you should understand what is involved and the potential risks and benefits. This document gives details about the study which will be discussed with you. Once you understand the study, you will be asked to sign the student consent form if you wish to participate. Please take your time to make your decision and feel free to discuss it with your friends, teachers and family. Please ask your class teacher to explain any words or information that you do not understand.

If you take part in this study, you will be involved in the following:

1. You are asked to participate in the Olympism education lessons during the 45 minutes period of core curricular activities (one period per week) from January to April 2010.
2. Your class teacher and physical education teacher will teach a module related to Olympism and conflict resolution.
3. You will be asked to complete a 20 minutes multiple-choice test and an Olympism questionnaire (30 minutes) at the beginning and end of the Olympism education study.
4. You will be asked to complete a student journal about your daily-confronted conflicts which will be provided to you by the researcher at the beginning of the each day you have the Olympism lesson.

5. I will select 24 students to be interviewed for about 30 minutes. The invitation for the interview among the students will be made randomly based on the group registration list (e.g. every alternate second person in the list). Each interview will be tape-recorded.
6. To see the effect of the activities on student learning, with your teacher's permission, I would also like access to your final marks.

There will be a direct benefit to you by participating in this study. This study may improve your understanding of conflict resolution through sporting skills. Information learned about Olympism may increase your general knowledge and learning skills. The Ministry of education (Central Province) has approved this study, so there will be no social, economical political or any other risks of participating in this study.

Your participation in this research is voluntary. Therefore, you have the right to withdraw from the project at any time. If you choose to withdraw, I will use my best endeavours to remove any of the information relating to you from the project, including any final publication, if this remains practically achievable.

Your identity will be kept anonymous as names will not be used in the thesis, nor published at any time. Instead, a numbering system will be used to identify one participant from another. All data will be securely stored in password-protected facilities and/or locked storage at the University of Canterbury, New Zealand for a minimum period of five years following completion of the project and then destroyed. The findings will be written up for an international and national journal and presented at a national/international conference and you are welcome to request a copy of these publications if interested.

I would be happy to answer any questions you may have in relation to this research. If you have questions of my supervisors please contact them by email Dr. Jane McChesney, Senior lecturer, jane.mcchesney@canterbury.ac.nz or Mr. Ian Culpan, Head, School of Sciences and Physical Education, ian.culpan@canterbury.ac.nz.

If you wish to participate, please complete the consent form attached and return to me in the envelope provided (or alternatively e-mail me at svj11@student.canterbury.ac.nz) by (date). My phone number should you wish to ring me is +6433667001 Ext. 3315. Do let me know if you wish to receive a copy of the results from this study.

Yours sincerely,

Samantha Nanayakkara
PhD Candidate
School of Sciences and Physical Education
College of Education
University of Canterbury, New Zealand

This project has been received and approved by the
University of Canterbury Educational Research Human Ethics Committee

Complaints may be addressed to:

Dr Missy Morton, Chair, Educational Research Human Ethics Committee
University of Canterbury, Private Bag 4800, CHRISTCHURCH

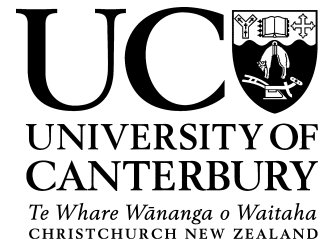
Telephone: +64 345 8312

missy.morton@canterbury.ac.nz

or

Mr. Sarath Wijewickrama, Assistant Secretary, Central Province Ministry of Education, Gattambe, Kandy,
Sri Lanka. TP 0094814481420 Fax 0094814481322

Appendix: B (ii)



Olympism in practice: an evaluation of the effectiveness of an Olympism education programme to resolve conflicts between primary school students in Sri Lanka

Student Consent Form

I have read and understand the information about the project.

I agree to participate in the survey and interviewed by the researcher.

I am happy for the interview to be recorded.

I understand that I can change my mind about being involved in the study and can withdraw at any time without penalty.

I understand that anything I say during this research discussion will be treated as confidential. No findings that could identify my school or me will be published.

I understand that all data will be stored securely on personal disc drives within the College of Education and only accessed by the researcher, and the data will be destroyed after a minimum of five years.

I understand that the findings will be written up for an international and national journal and presented at a national/international conference and that I am welcome to request a copy of these publications should I am interested in the findings.

Name of the student:

Date:

Signature:

Complaints may be addressed to:

Dr. Missy Morton, Chair, Ethical Clearance Committee

College of Education, University of Canterbury

Private Bag 4800, Christchurch, Telephone: +64 345 8312

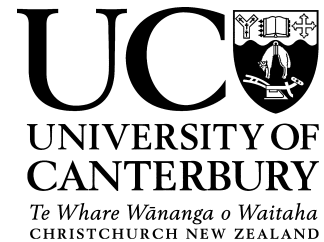
missy.morton@canterbury.ac.nz

Or

Mr. Sarath Wijewickrama, Assistant Secretary, Central Province Ministry of Education, Gattambe, Kandy,
Sri Lanka. TP 0094814481420 Fax 0094814481322

Appendix: B (iii)

Information sheet for parents



Date:

Dear parent,

Your son/daughter is invited to participate in a research project entitled **OLYMPISM IN PRACTICE: AN EVALUATION OF THE EFFECTIVENESS OF AN OLYMPISM EDUCATION PROGRAMME TO RESOLVE CONFLICTS BETWEEN PRIMARY SCHOOL STUDENTS IN SRI LANKA** coordinated by Samantha Nanayakkara under the supervision of Dr. Jane McChesney and Mr. Ian Culpan from the School of Sciences and Physical Education, College of Education, University of Canterbury, New Zealand. The aim of the project is to examine the effectiveness of implementing Olympism education lessons in Sri Lankan state primary schools with the purpose of increasing children's knowledge of resolving conflicts for peace. Due to this, as a parent of year four student, I would appreciate very much if you could give permission to your son/daughter to be a participant in this research.

In order to decide whether your son/daughter wants or not to be a part of this study, you should understand what is involved and the potential risks and benefits. This document gives details about the study which will be discussed with you in the year 4 parents-teachers monthly meeting in January 2010. Once you understand the study, you will be asked to sign this form if your son/daughter wishes to participate. Please take your time to make your decision and please ask your child's class teacher to explain any words or information that you do not understand.

If your child takes part in this study, he/she will have the following procedures:

1. Your child will be asked to participate in the Olympism education lessons during the 45 minutes period of core curricular activities (one period per week) from January to April 2010.
2. Your child's class teacher and physical education teacher will teach a module related to Olympism and conflict resolution.
3. Your child will be asked to complete a 20 minutes multiple-choice test (Conflict resolution basic knowledge test Grades 3-5, Ohio Commission On Dispute Resolution & Conflict Management) and an Olympism questionnaire (30 minutes) at the beginning and end of the Olympism education study. Re
4. Your child will be asked to complete a student journal which will be provided by the researcher about his/her daily-confronted conflicts on each day at the beginning of the Olympism lesson. (One period per week) from January to April 2010.

5. I will select 24 students to be interviewed for about 30 minutes. The invitation for the interview among the students will be made randomly based on the group registration list (e.g. every alternate second person in the list).
6. To see the effect of the activities on student's writing, with your child's class teacher's permission, I would also like access to the students' final marks.

There will be a direct benefit to your child by participating in this study. This study may improve your child's understanding of conflict resolution through sporting skills. Information learned about Olympism may increase your child's general knowledge and learning skills. The Ministry of education (Central Province) has approved this study, so there will be no social, economical, political or any other risks of participating in this study.

Your child's participation in this research is voluntary. Therefore, your child has the right to withdraw from the project at any time. If he or she chooses to withdraw, I will use my best endeavours to remove any of the information relating to him/her from the project, including any final publication, if this remains practically achievable.

Your child's identity will be kept anonymous as names will not be used in the thesis, nor published at any time. Instead, a numbering system will be used to identify one participant from another. All data will be securely stored in password-protected facilities and/or locked storage at the University of Canterbury for a minimum period of five years following completion of the project and then destroyed. The findings will be written up for an international and national journal and presented at a national/international conference and your child is welcome to request a copy of these publications if interested.

I would be happy to clarify any queries you may have in relation to this research. If you have any questions of my supervisors, please feel free to contact them by an email; Dr. Jane McChesney, Senior lecturer, jane.mcchesney@canterbury.ac.nz or Mr. Ian Culpan, Head, School of Sciences and Physical Education, ian.culpan@canterbury.ac.nz.

If you wish to allow your child to participate, please complete the consent form attached and return to me in the envelope provided (or alternatively e-mail me at svj11@student.canterbury.ac.nz) by (date). My phone number should you wish to ring me is +6433667001 Ext. 3315. Do let me know if you wish to receive a copy of the results from this study.

Yours sincerely,

Samantha Nanayakkara

PhD Candidate

School of Sciences and Physical Education

College of Education

University of Canterbury, New Zealand

This project has been received and approved by the University of Canterbury Educational Research Human Ethics Committee.

Complaints may be addressed to:

Dr Missy Morton, Chair, Educational Research Human Ethics Committee, University of Canterbury,
Private Bag 4800, CHRISTCHURCH.

Telephone: +64 345 8312. Email: missy.morton@canterbury.ac.nz

or

Mr. Sarath Wijewickrama, Assistant Secretary, Central Province Ministry of Education, Gattambe, Kandy,
Sri Lanka. TP 0094814481420 Fax 0094814481322

Appendix: B (iii)

Consent form for parents



Tel: +64 33667001 ext. 3315,

Email: svj11@student.canterbury.ac.nz

OLYMPISM IN PRACTICE: AN EVALUATION OF THE EFFECTIVENESS OF AN OLYMPISM EDUCATION PROGRAMME TO RESOLVE CONFLICTS BETWEEN PRIMARY SCHOOL STUDENTS IN SRI LANKA

Parent declaration of Consent to Participate

I have read and understood the description of the above named project. On this basis, I give permission for my child to participate in this study during the period of January to April 2010. I also consent to you of the publication of the results of the project to national or international journals or to be presented at educational conferences with the understanding that anonymity will be preserved.

I understand that my child may at any time withdraw from the project, including withdrawal of any information she/he has provided. I also understand that all data from this research will be stored securely at the University of Canterbury, New Zealand for five years following the study.

By signing below, I give permission to my child (...name of the student.....) to participate in this research project.

_____ (Name of the parent)

_____ (Signature)

_____ (Date)

☐ By ticking this box, I will receive a report on the findings of this study and have
Provided my email details below for this purpose.

Email address for report on study:

*Please **return this completed consent form** in the envelope provided **by (date)***

Thank you for your contribution to this study.

Appendix: C

Lesson plan No: 6

Theme five: Introducing Olympism value of tolerance and six steps of negotiation process

Time: 45 minutes

Teaching resources: Olympic value tolerance and six steps of negotiation process written each by separate colours, A1 sheets, white board, marker pens, coloured pens, crayons, a (throw) ball

Overarching aim:

The overarching aim of this lesson is to introduce the Olympism value of tolerance and Johnson and Johnson's (2005) six steps negotiation process with the purpose of resolving conflicts peacefully.

Learning objectives:

1. **Knowledge:** by the end of the lesson students will be able to define and understand about the Olympism value of tolerance and Johnson and Johnson's (2005) six steps negotiation process.
2. **Attitude:** by the end of the lesson students will be able to develop positive attitudes on importance of tolerance for effective conflict resolution.
3. **Skills:** by the end of the lesson students will be able to think, express and demonstrate skills of positive conflict resolution strategies by using tolerance and six steps of negotiation process. Students will also be able to improve throw ball handling skills, catching skills, consecutive throwing and foot work skills.

Teaching - learning process:

Teacher asks students to be in a mixed group of four or five.

Activity one (brainstorming activity): (5 minutes)

Teacher will pass the “Throw ball” randomly to a student and the student who catch the throw ball need to speak. Teacher will pass the throw ball to students to improve their handling, throwing, catching and foot work skills. Teacher will ask students to speak about their experiences of tolerance:

1. Have you ever being tolerated while playing with other students?
2. What are the consequences?

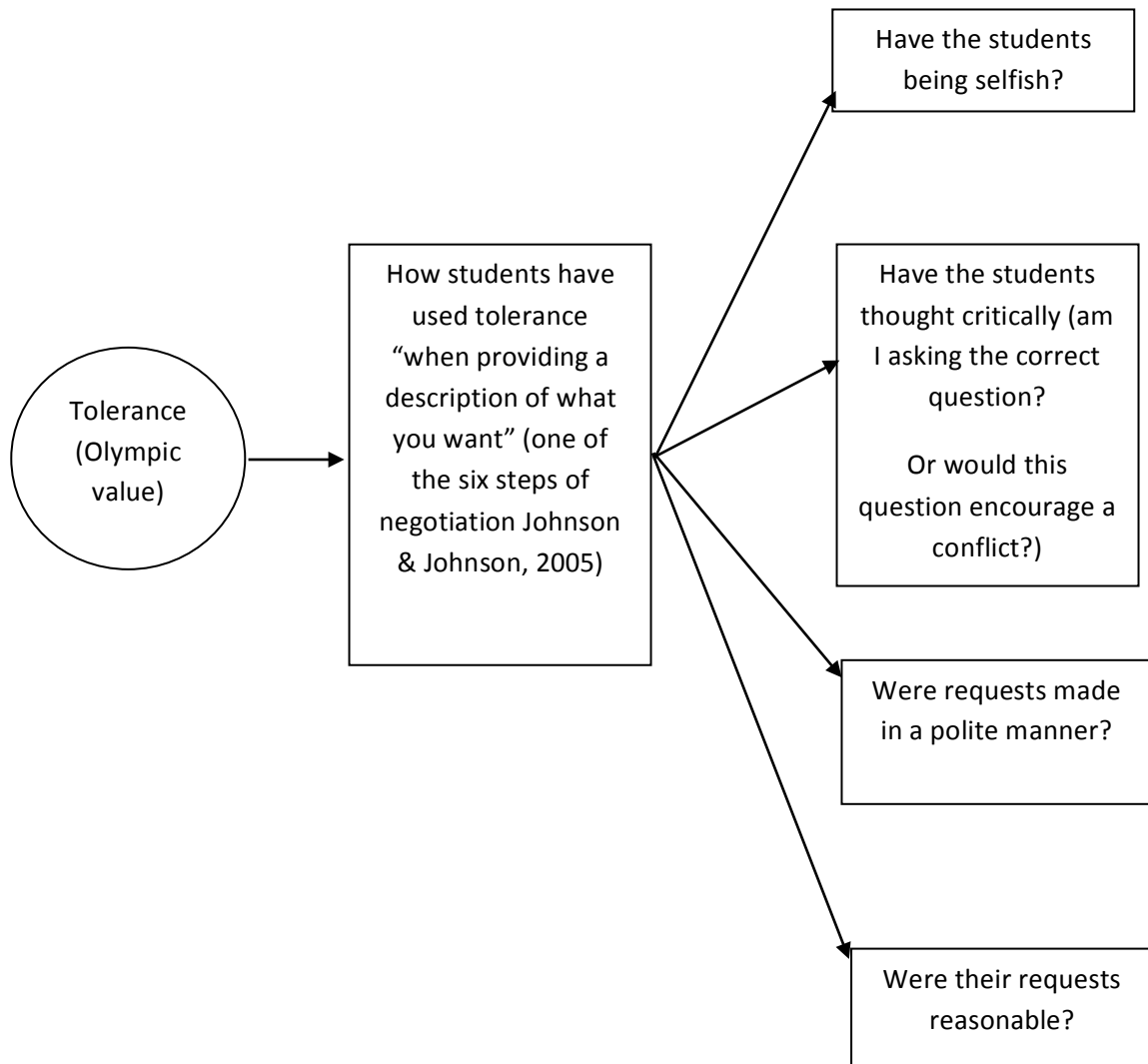
Activity two: (15 minutes)

1. Teacher paste one by one the six steps of negotiation process and the value of tolerance in the board
2. Teacher asks students to explain what they are understanding by each negotiation step and tolerance
3. After students express their understanding teacher defines each negotiation step and value of tolerance
4. Teacher emphasises that tolerance always help people to control their anger, frustration and pressure

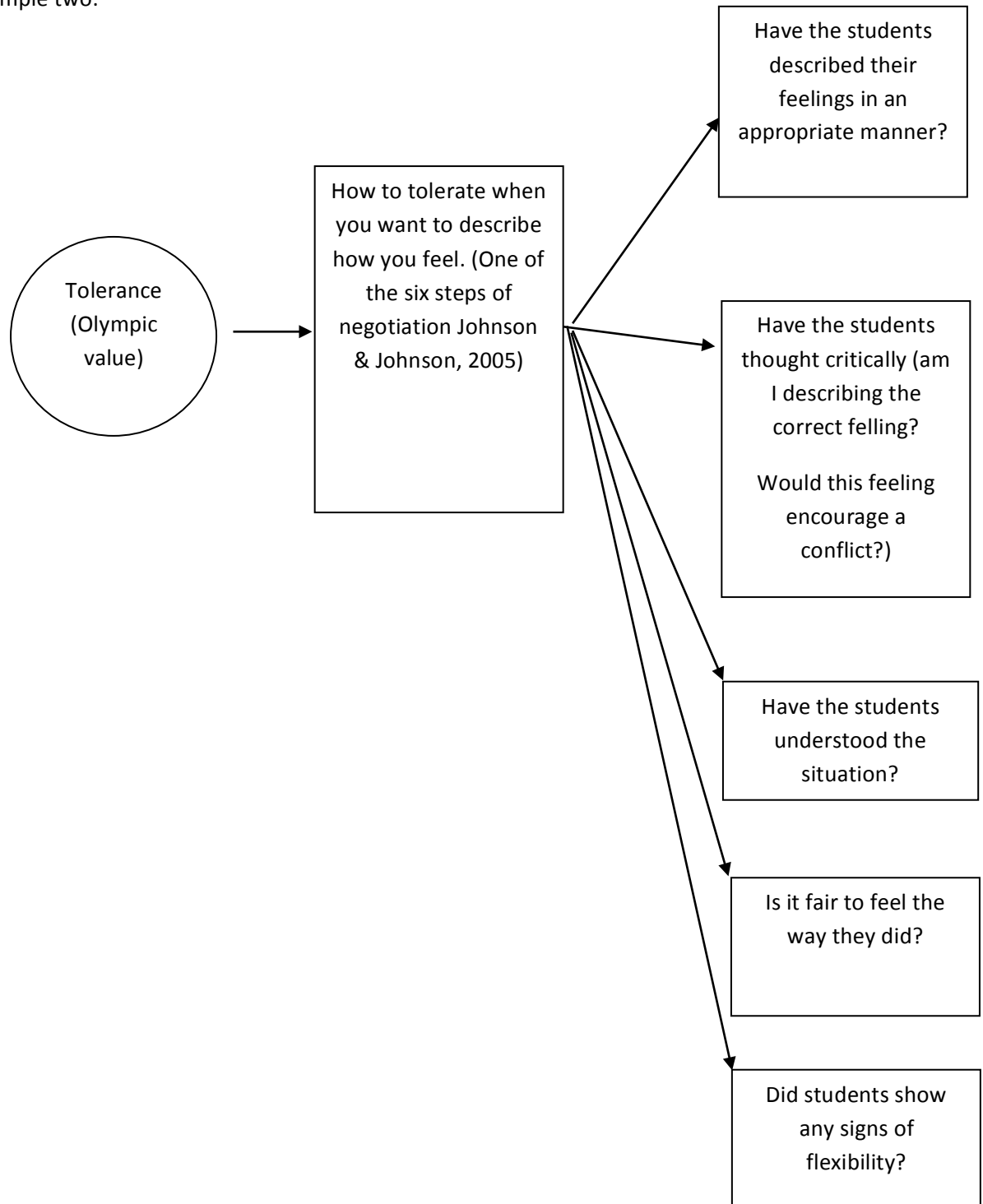
Activity three (group activity): (20 minutes)

1. Teacher will distribute A1 papers and marker pens to each group.
2. Teacher will hand over a card named one of six steps of negotiation to the each group
3. Students were asked to write about their experiences combining of tolerance and the negotiation step which they have received.
4. Teacher instruct students to paste their group work on the wall to see for other students in the class
5. Teacher asks a volunteer in each group to present their experiences of the Olympism value
6. Teacher encourage students to ask questions and help to find answers

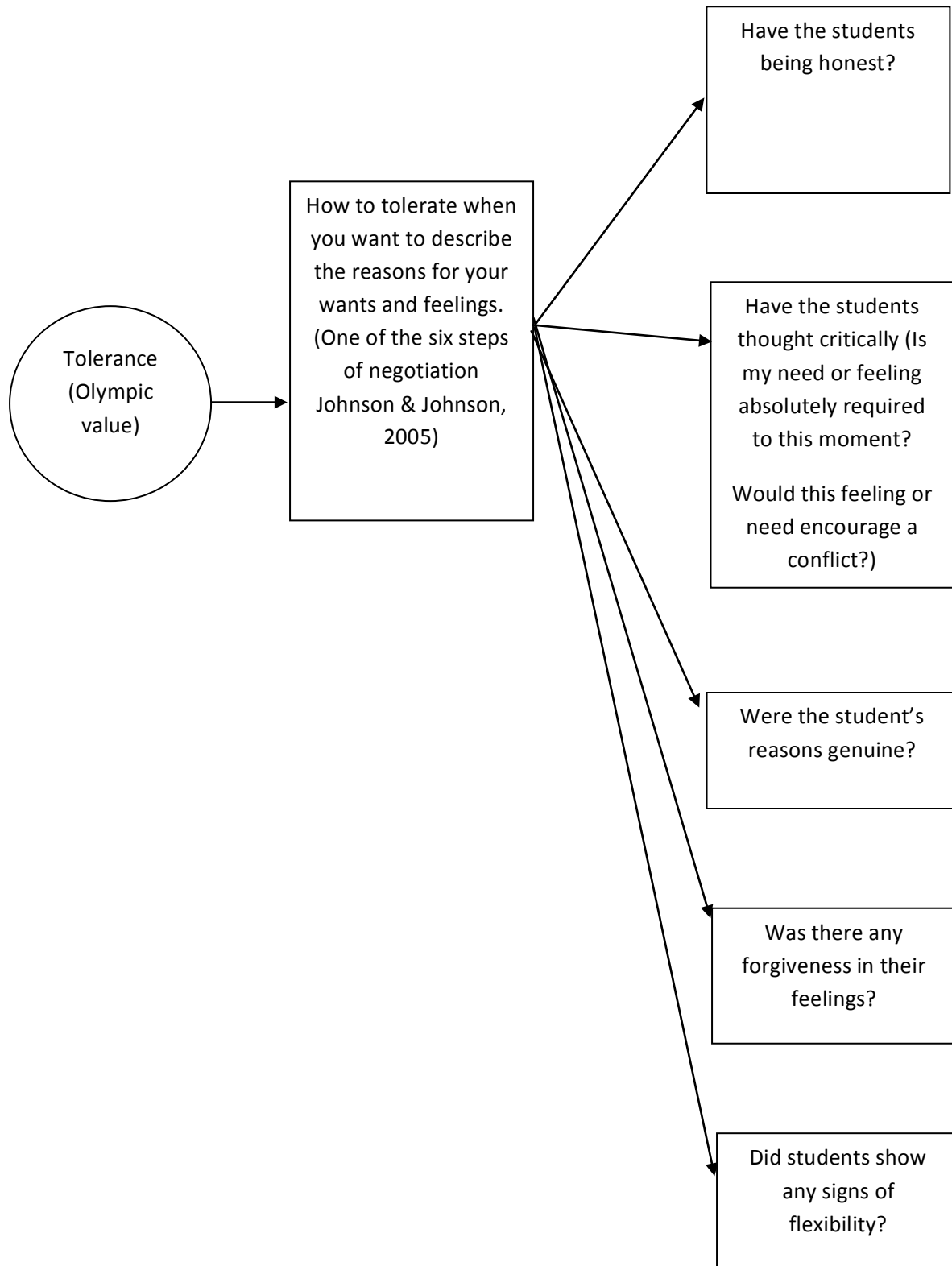
Example one:



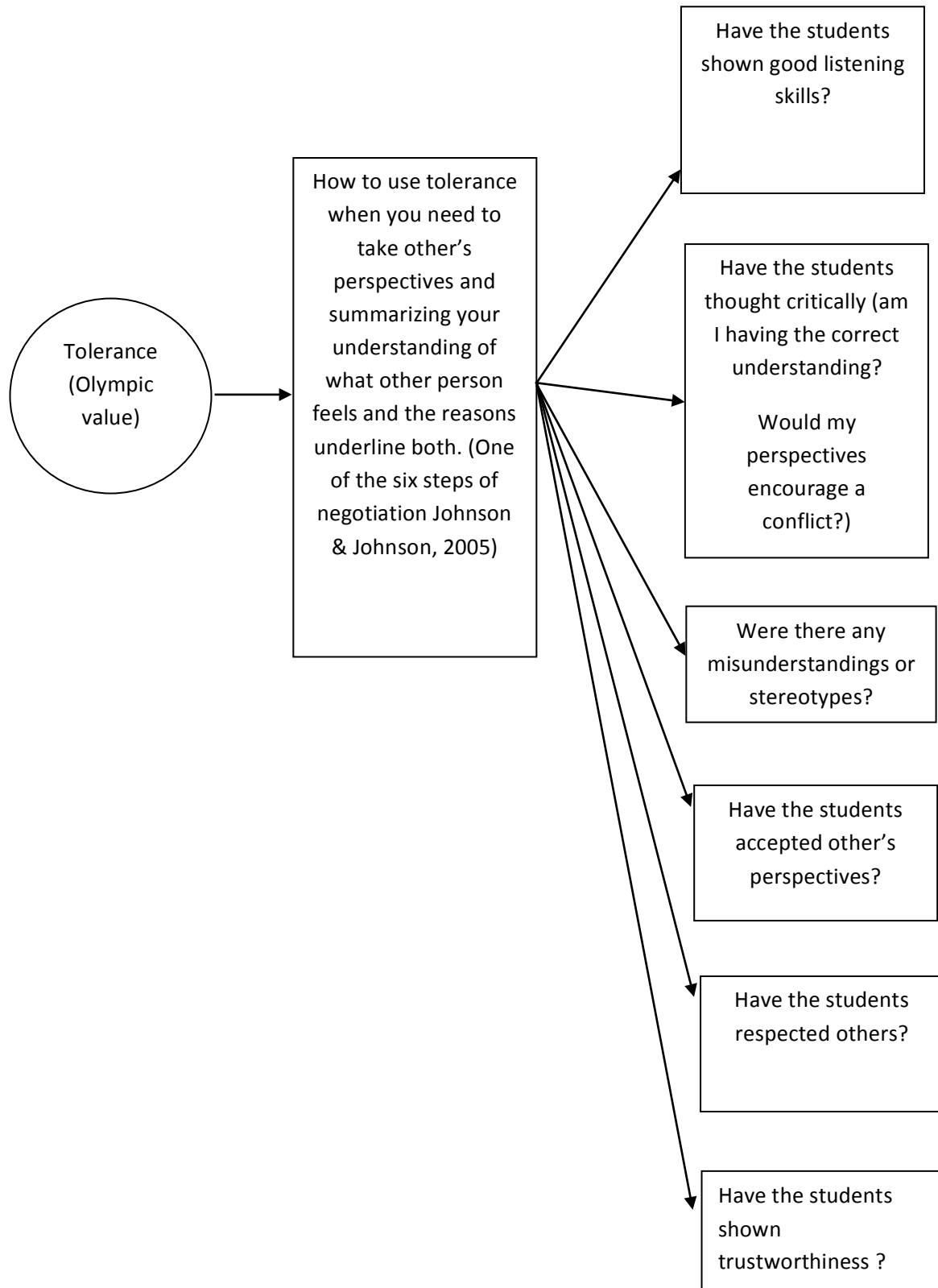
Example two:



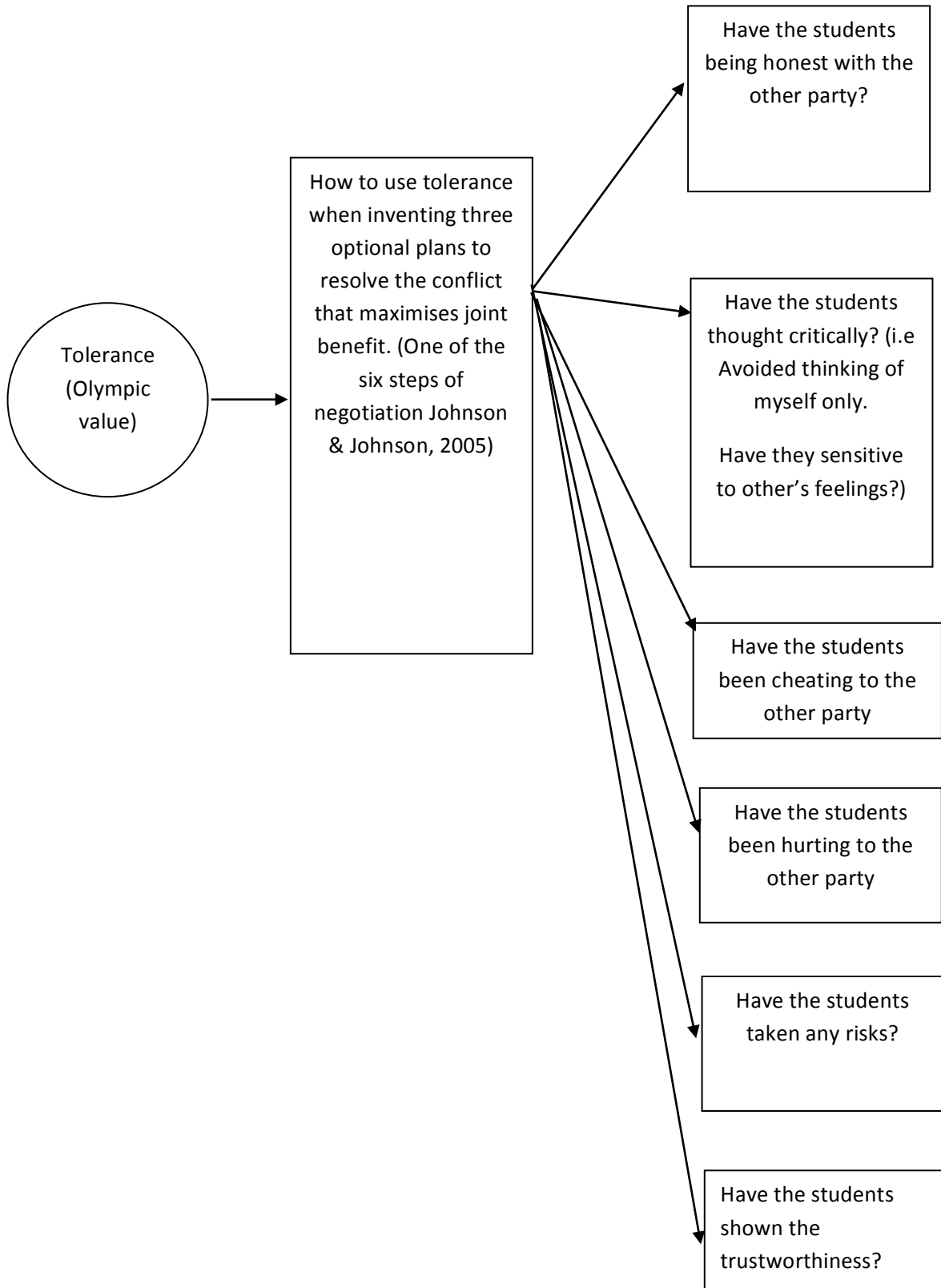
Example three:



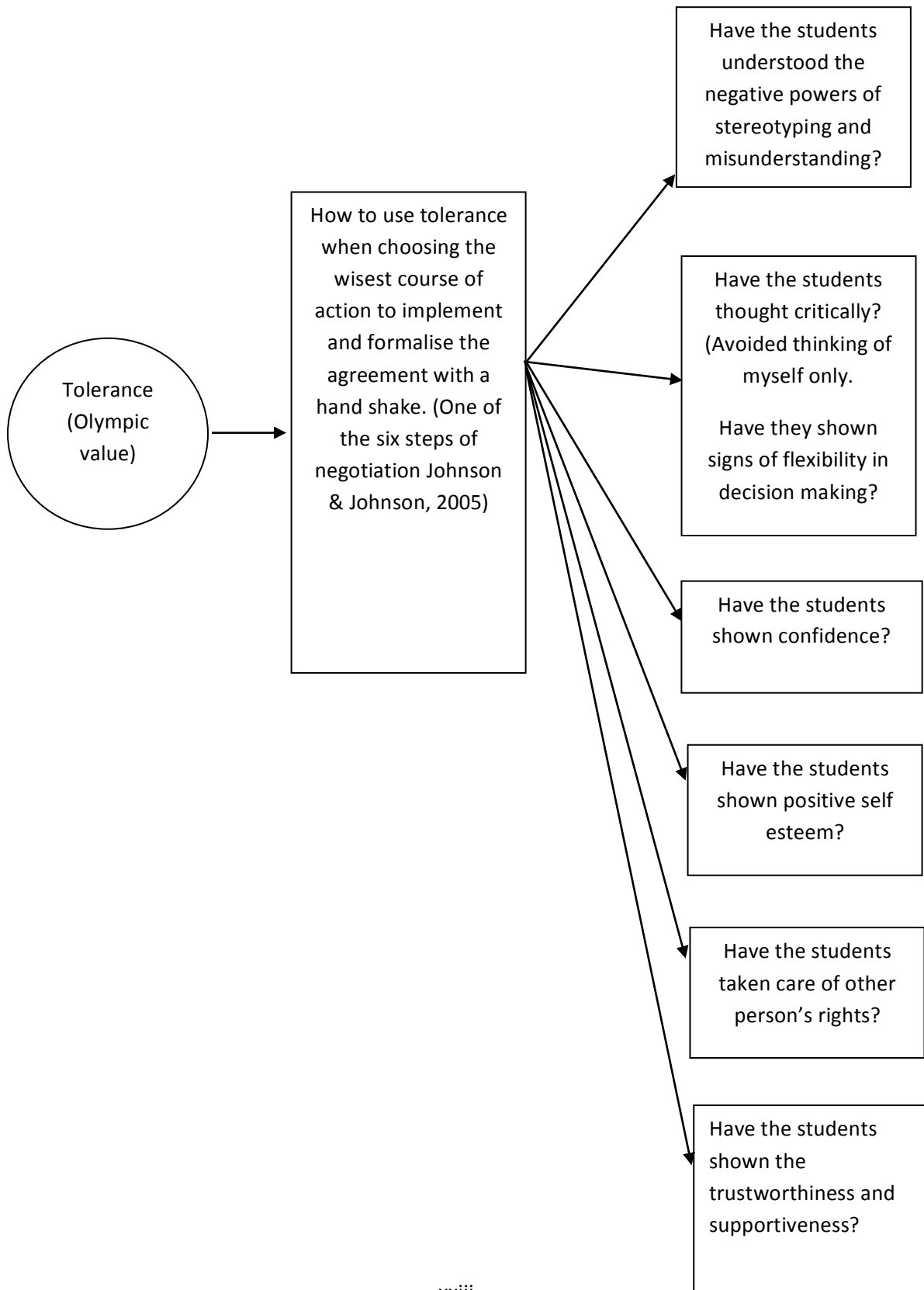
Example four:



Example five:



Example six:



Rap up activity: (5 minutes)

Teacher emphasises that tolerance could help positively to resolve and reduce conflicts peacefully. Teacher asks students to think critically whether they can reduce negative conflict experiences through improving skills of tolerance. Teacher will remind students that in the next lesson they are going to practice tolerance while participating in sporting activities.

Appendix: D

Workshop No 1: 27-31 October 2009

National Olympic Academy – teacher training workshop

Day	Themes focused	Resource person
1.	The Greek antiquity Practical sporting activities	1. NOA director 2. (Resource person) National Olympic academy members 3. Sports officer, Ministry of sports, Sri Lanka
2.	Historical development of Olympism Practical sporting activities	1. NOA director 2. (Resource person) National Olympic academy members 3. Sports officer, Ministry of sports, Sri Lanka
3.	Pierre De Coubertin and his educational impression on contemporary Olympism Practical sporting activities	1. NOA director 2. (Resource person) National Olympic academy members 3. The researcher (My-self) 4. Sports officer, Ministry of sports, Sri Lanka
4.	Introduction to the Olympic Charter and the contemporary concepts of Olympism Practical sporting activities	1. NOA director 2. (Resource person) National Olympic academy members 3. The researcher (My-self) 4. Sports officer, Ministry of sports, Sri Lanka
5.	Educational value of Olympism, current practice of Olympism in schools and the importance of the youth Olympic games Practical sporting activities	1. NOA director 2. (Resource person) National Olympic academy members 3. The researcher (My-self) 4. Sports officer, Ministry of sports, Sri Lanka

Appendix: D

Teacher Training Workshops

Work shop	Dates	Themes focused	Resource person
No: 2	2-3 January 2010	<p>Creative conflict resolution (Kreidler, 1984)</p> <ul style="list-style-type: none"> • Six categories based on the peaceable classroom model <p>Teaching students to be peace makers (Johnson & Johnson, 1995)</p> <ul style="list-style-type: none"> • The school as a conflict positive organisation • Creating a cooperative context • Conflict strategies • Teaching students to meditate, manage anger constructively 	Two University lecturers specialized in peace studies
No: 3	23 January 2010	<p>Problems that determine in teaching integrated CR and OE curriculum</p> <p>Possible teaching methods to teach the integrated CR and OE curriculum</p>	Two College of Education lecturers and the researcher (My-self)
No: 4	24 April 2010	To facilitate teacher's reflection and appreciation of teaching integrated CR and OE curriculum	Two College of Education lecturers and the researcher (My-self)

Appendix E (i)

Conflict resolution basic knowledge test

Grades 3 – 5

Please select the most suitable answer.

1. Conflicts happen all the time

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

2. Talking is a good way to end conflict

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

3. Fighting is a good way to end conflict

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

4. Conflicts are part of nature

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

5. Mediation is a new way to fight

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

6. It is better to talk when you are not angry

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

7. We should not be violent to each other

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

8. Violence hurts people and that is good

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

9. Talking is better than hitting

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

10. You can have a conflict over anything

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

11. A conflict is a problem between people

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

12. Conflict resolution is also problem solving

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

13. Only two people can negotiate

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

14. There are three or more people in mediation.

Absolutely Disagree

☐

Disagree

☐

Agree

☐

Totally Agree

☐

Appendix E (ii)

Olympic Questionnaire

1. Have you heard about the Olympic Sprit?

Yes ☐

No ☐

2. One important ideal of sports is fair play. Have you heard about the Olympic ideals?

Yes ☐

No ☐

Do you agree or disagree with attitudes like this?

3. In sports it is acceptable that one tries to bend rules.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Totally Agree	Quite Agree	Quite Disagree	Absolutely Disagree

4. You can not avoid injury to your opponent in some sports

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Totally Agree	Quite Agree	Quite Disagree	Absolutely Disagree

5. It is impossible to do well in sport if you play fair

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Totally Agree	Quite Agree	Quite Disagree	Absolutely Disagree

6. Violence is an integral part of some types of sport

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Totally Agree	Quite Agree	Quite Disagree	Absolutely Disagree

7. You can win playing fair

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Totally Agree	Quite Agree	Quite Disagree	Absolutely Disagree

8. If your opponent plays unfairly it is acceptable to pay him back in the same kind

☐ ☐ ☐ ☐
Totally Agree Quite Agree Quite Disagree Absolutely Disagree

9. Rules advancing violence should be totally prohibited in sports

☐ ☐ ☐ ☐
Totally Agree Quite Agree Quite Disagree Absolutely Disagree

10. Fair play does belong to sport at any level

☐ ☐ ☐ ☐
Totally Agree Quite Agree Quite Disagree Absolutely Disagree

11. In sports it is ok to be a little selfish

☐ ☐ ☐ ☐
Totally Agree Quite Agree Quite Disagree Absolutely Disagree

12. I would take drugs to win an Olympic medal

☐ ☐ ☐ ☐
Totally Agree Quite Agree Quite Disagree Absolutely Disagree

We would like to have personal views according to items, if you associate them with the Olympic Games.

Olympic Games support and will improve:

	Totally Agree	Quite Agree	Quite Disagree	Absolutely Disagree
13. Beauty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Competition	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Freedom	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Fair play.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Popularity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. Earn money.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. Willpower.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Cultural understanding	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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|--------------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 21. Professionalism | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 22. Optimism | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 23. Nobility | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 24. Cunning..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 25. Mutual respect..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 26. Pride..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 27. Ethnic tolerance | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 28. Moral principles | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 29. Honesty | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 30. To behave like a gentleman | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

31. Have you heard about Pierre de Coubertin?

Yes ☐

No ☐

In your opinion does participation in the Olympic Games lead to..?

- | | Totally
Agree | Quite
Agree | Quite
Disagree | Absolutely
Disagree |
|-----------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 32. Harmonious body and mind..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 33. A better world..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 34. Recognition | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 35. Richness..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 36. Broad mind..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 37. Physical fitness | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 38. Cooperation | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 39. Cultural enrichment..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

40. Solidarity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41. Job career	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42. Rejection of discrimination.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43. Purity.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44. Nationalism.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45. Victory at all costs.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46. Cheating.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47. Joy in effort.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48. Sincerity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Very often it is suggested that the Olympic Games are associated with specific aims. We want to know your personal opinion.

The Olympic Games promote...

	Totally Agree	Quite Agree	Quite Disagree	Absolutely Disagree
49. Pursuit of excellence.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50. Peace.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
51. Commercialization.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52. Modesty.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53. Accomplishment.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54. Fellowship.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55. Drug abuse.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56. Goodwill.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57. Obedience.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58. Respect of rules.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
59. Youth coming together.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

60. Virtue.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
61. Willingness to exert to maximum effort	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
62. Self control.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
63. Amateurism.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
64. Equality.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
65. Sportsmanship.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix: F

Semi-structured interview questions

The following questions were administered in the interviews:

1. What does Olympism mean to you?
2. How did you hear about Olympism?
3. What do you understand conflict to be?
4. What do people need to do to resolve conflicts?
5. What do you understand about CR and OE integrated model that you have learned during the intervention?
6. Which Olympism ideals that you think are most important for you? Please explain why?
7. What did you learn from CR and OE integrated model to change your ideas about conflicts?
8. Do you think that your learning about CR and OE integrated model would help you to resolve conflicts? Please explain how?
9. Can you use constructive conflict management skills what you have learned from the CR and OE integrated model when you have disputes with siblings or friends?
10. Have you resolved any conflict within the last month?
11. Have they worked well or not, and if not why?
12. Have you had any chance to practice CR and OE integrated model learning? (at school/home/ community)
13. Have these CR and OE integrated model learning helped you at any time to deal with conflicts? (at school/home/ community)
14. Have they worked well or not, and if not why?

15. Please give some examples when you used CR and OE integrated model learning at your home/school/community?
16. Can you continue to apply these CR and OR integrated model learning in the future?
17. What experience did you gain after learning CR and OE integrated model? (at school/home/ community)
18. What support that you received from people around you to implement your CR and OE integrated model learning into practice? (at school/home/ community)
19. Is there were any difficulties or discouragements that you confronted while implementing your learning of CR and OE integrated model?
20. Do you feel safe while resolving conflicts?

ගැටුම් නිරාකරණය කිරීම පිළිබඳ මූලික දැනුම් පරීක්ෂණය (3-5 වසර)

වඩාත් නිවැරදි යැයි සිතන පිළිතුර කපාහරින්න.

1. ගැටුම් ඇතිවීම ඕනෑම අවස්ථාවක සිදුවිය හැක.

1. සම්පූර්ණයෙන් එකඟ වෙමි	2. තරමක් දුරට එකඟ වෙමි	3. තරමක් දුරට එකඟ නොවෙමි.
4. සම්පූර්ණයෙන් එකඟ නොවෙමි		

2. කථාකිරීම ගැටුම් අවසන් කිරීමට හොඳ මාර්ගයකි.

1. සම්පූර්ණයෙන් එකඟ වෙමි	2. තරමක් දුරට එකඟ වෙමි	3. තරමක් දුරට එකඟ නොවෙමි
4. සම්පූර්ණයෙන් එකඟ නොවෙමි		

3. රණ්ඩුවීම ගැටුම් අවසන් කිරීමට හොඳ මාර්ගයකි.

1. සම්පූර්ණයෙන් එකඟ වෙමි.	2. තරමක් දුරට එකඟ වෙමි	3. තරමක් දුරට එකඟ නොවෙමි
4. සම්පූර්ණයෙන් එකඟ නොවෙමි		

4. ගැටුම් ඇතිවීම ස්වභාවධර්මයේ අංගයකි.

1. සම්පූර්ණයෙන් එකඟ වෙමි	2. තරමක් දුරට එකඟ වෙමි	3. තරමක් දුරට එකඟ නොවෙමි
4. සම්පූර්ණයෙන් එකඟ නොවෙමි		

5. ගැටුම් සමථයකට පත්කිරීමට සාකච්ඡා කිරීම රණ්ඩුවීම සඳහා නව මාර්ගයකි.

1. සම්පූර්ණයෙන් එකඟ වෙමි	2. තරමක් දුරට එකඟ වෙමි	3. තරමක් දුරට එකඟ නොවෙමි
4. සම්පූර්ණයෙන් එකඟ නොවෙමි		

6. කථාකිරීමට හොඳම අවස්ථාව ඔබට තරඟා නොගිය වෙලාවයි.

1. සම්පූර්ණයෙන් එකඟ වෙමි	2. තරමක් දුරට එකඟ වෙමි.	3. තරමක් දුරට එකඟ නොවෙමි
4. සම්පූර්ණයෙන් එකඟ නොවෙමි		

7. එකිනෙකා සමග දෘමරික ලෙස හැසිරීම අප නොකළ යුතුය.

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|----------------------------|------------------------|--------------------------|
| 1. සම්පූර්ණයෙන් එකඟ වෙමි | 2. තරමක් දුරට එකඟ වෙමි | 3. තරමක් දුරට එකඟ නොවෙමි |
| 4. සම්පූර්ණයෙන් එකඟ නොවෙමි | | |

8. මිනිසුන් රිදවන දෘමරිකකම ඉතා හොඳය.

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| 1. සම්පූර්ණයෙන් එකඟ වෙමි | 2. තරමක් දුරට එකඟ වෙමි | 3. තරමක් දුරට එකඟ නොවෙමි |
| 4. සම්පූර්ණයෙන් එකඟ නොවෙමි | | |

9. එකිනෙකා සමග ගහගැනීමට වඩා කපාකිරීම හොඳය.

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| 1. සම්පූර්ණයෙන් එකඟ වෙමි | 2. තරමක් දුරට එකඟ වෙමි | 3. තරමක් දුරට එකඟ නොවෙමි |
| 4. සම්පූර්ණයෙන් එකඟ නොවෙමි | | |

10. ඕනෑම දෙයක් සම්බන්ධයෙන් ගැටුමක් ඔබට ඇතිවිය හැකිය.

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| 1. සම්පූර්ණයෙන් එකඟ වෙමි | 2. තරමක් දුරට එකඟ වෙමි | 3. තරමක් දුරට එකඟ නොවෙමි |
| 4. සම්පූර්ණයෙන් එකඟ නොවෙමි | | |

11. ගැටුමක් යනු මිනිසුන් අතර ඇතිවන ගැටලුවකි.

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| 1. සම්පූර්ණයෙන් එකඟ වෙමි | 2. තරමක් දුරට එකඟ වෙමි | 3. තරමක් දුරට එකඟ නොවෙමි |
| 4. සම්පූර්ණයෙන් එකඟ නොවෙමි | | |

12. ගැටුම් නිරාකරණය යනු ගැටලු විසදීමකි.

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| 1. සම්පූර්ණයෙන් එකඟ වෙමි | 2. තරමක් දුරට එකඟ වෙමි | 3. තරමක් දුරට එකඟ නොවෙමි |
| 4. සම්පූර්ණයෙන් එකඟ නොවෙමි | | |

13. ගැටුමක් ගැන සාකච්ඡා කර විසදීමකට පැමිණිය හැක්කේ දෙදෙනෙකුට පමණි.

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| 1. සම්පූර්ණයෙන් එකඟ වෙමි | 2. තරමක් දුරට එකඟ වෙමි | 3. තරමක් දුරට එකඟ නොවෙමි |
| 4. සම්පූර්ණයෙන් එකඟ නොවෙමි | | |

14. තිදෙනෙකු හෝ ඊට වැඩි පිරිසක් ගැටුමක් ගැන සාකච්ඡා කර විසදීමකට සහභාගීවිය යුතුය.

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|----------------------------|------------------------|-------------------------------------|
| 1. සම්පූර්ණයෙන් එකඟ වෙමි | 2. තරමක් දුරට එකඟ වෙමි | 3. තරමක් දුරට එකඟ නොවෙමි |
| 4. සම්පූර්ණයෙන් එකඟ නොවෙමි | | |

Appendix G (ii)

Sample answer (School B)

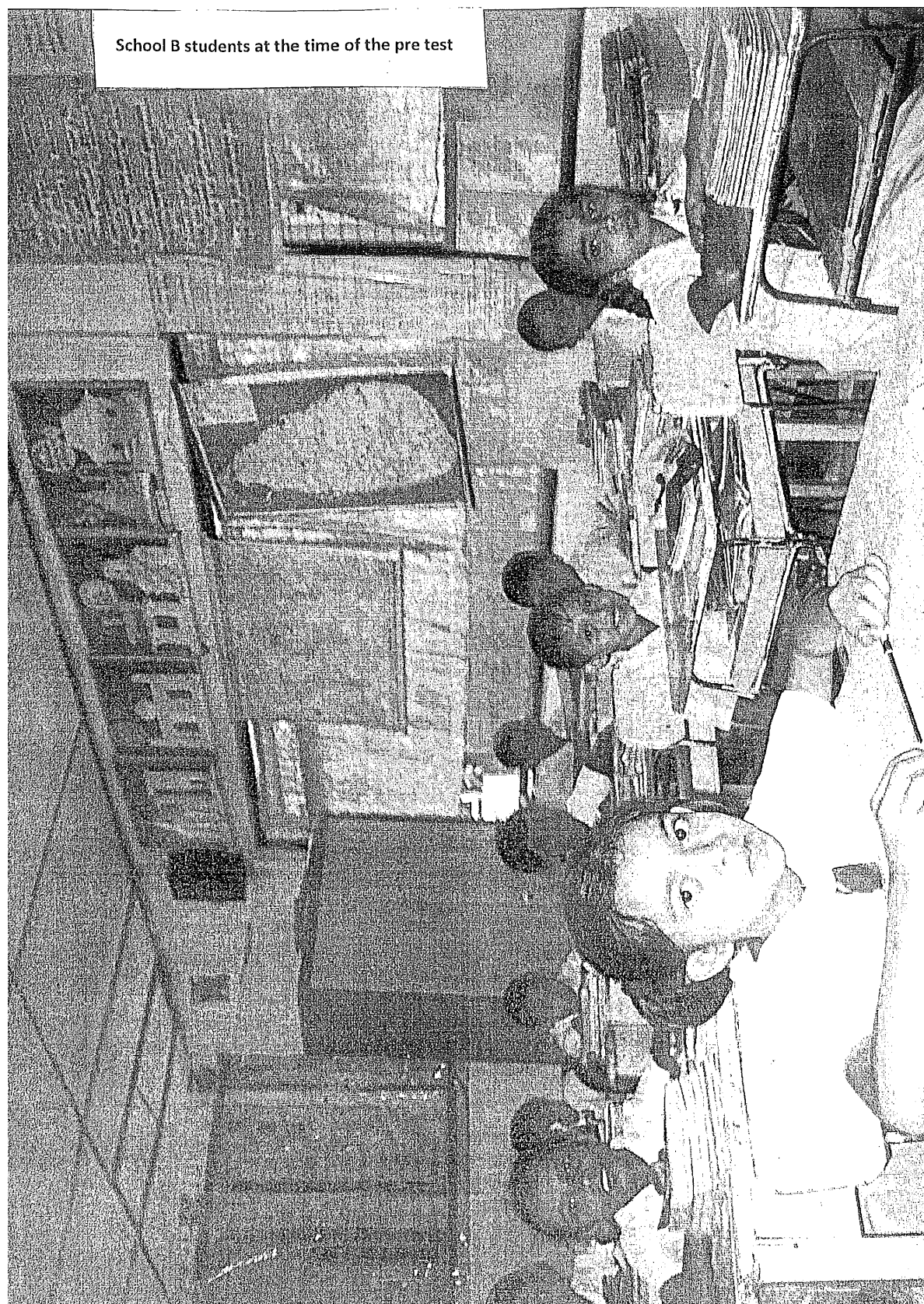
SABFCNT/3/PrG

முரண்பாட்டை தீர்ப்பதற்கான அடிப்படை அறிவுப்பரீட்சை

தரம் - (3 - 5)

• துயவு செய்து மிகச்சரியானது என நீங்கள் உணரும் விடையின் கீழ் கோழிகு.

1. முரண்பாடு எப்போதும் நடைபெறும்.
1. ☐ மிகவும் பிழை 2. ☐ பிழை 3. ☐ மிகவும் சரி 4. ☒ சரி
2. முரண்பாட்டை தீர்ப்பதற்கு பேச்சுவார்த்தை சரியான வழியாகும்.
1. ☐ மிகவும் பிழை 2. ☒ பிழை 3. ☐ மிகவும் சரி 4. ☐ சரி
3. முரண்பாட்டை தீர்ப்பதற்கு சண்டை பிடித்தல் சரியான வழியாகும்.
1. ☐ மிகவும் பிழை 2. ☐ பிழை 3. ☒ மிகவும் சரி 4. ☐ சரி
4. முரண்பாடு இயற்கையின் ஒரு அங்கமாகும்.
1. ☐ மிகவும் பிழை 2. ☐ பிழை 3. ☒ மிகவும் சரி 4. ☐ சரி
5. மத்தியஸ்தம் சண்டைக்கான புதிய வழியாகும்.
1. ☐ மிகவும் பிழை 2. ☒ பிழை 3. ☐ மிகவும் சரி 4. ☐ சரி
6. நீங்கள் கோபம் இல்லாது இருக்கும் போது பேசுவது சிறந்தது.
1. ☒ மிகவும் பிழை 2. ☐ பிழை 3. ☐ மிகவும் சரி 4. ☐ சரி
7. நாம் ஒருவரோடு ஒருவர் வன்முறையோடு இருப்பது கூடாது.
1. ☐ மிகவும் பிழை 2. ☒ பிழை 3. ☐ மிகவும் சரி 4. ☐ சரி
8. வன்முறை மக்களை காயப்படுத்தும், அது நல்லது.
1. ☒ மிகவும் பிழை 2. ☐ பிழை 3. ☐ மிகவும் சரி 4. ☐ சரி
9. பேச்சுவார்த்தை தாக்குவதை விட சிறந்தது.
1. ☐ மிகவும் பிழை 2. ☐ பிழை 3. ☐ மிகவும் சரி 4. ☒ சரி
10. நீங்கள் ஏதனை அடிப்படையாக கொண்டும் முரண்படலாம்.
1. ☐ மிகவும் பிழை 2. ☒ பிழை 3. ☐ மிகவும் சரி 4. ☐ சரி
11. முரண்பாடானது மக்களுக்கிடையிலான பிரச்சனையாகும்.
1. ☐ மிகவும் பிழை 2. ☐ பிழை 3. ☐ மிகவும் சரி 4. ☒ சரி
12. முரண்பாட்டை தீர்த்தலானது பிரச்சனையை தீர்ப்பதாகும்.
1. ☐ மிகவும் பிழை 2. ☐ பிழை 3. ☐ மிகவும் சரி 4. ☒ சரி
13. இருவர் மாத்திரமே பேச்சுவார்த்தை செய்ய முடியும்.
1. ☐ மிகவும் பிழை 2. ☒ பிழை 3. ☐ மிகவும் சரி 4. ☐ சரி
14. மத்தியஸ்தத்தில் மூன்று அல்லது அதற்கு மேற்பட்ட மக்கள் காணப்படுவர்.
1. ☒ மிகவும் பிழை 2. ☐ பிழை 3. ☐ மிகவும் சரி 4. ☐ சரி



School A Students' Group Work

